AN ÆTHIOpian Historie written in *Greeke by Heliodorus*: very vvittie and pleasaunt, Englished by *Thomas Vnderdoune.*

With the Argumente of euery Booke, sette before the whole VVoorke.

Imprinted at London, by Henrie VVykes, for Fraunces Coldocke, *dwellinge in Powles Churchepardo*, at the signe of the greene Dragon.

TO THE RIGHT HO-

norable Edward Deuiere, Lord *Boulbecke, Earle of Oxenford, Lord*

greate Chamberlayne of Englande: Thomas Vn-*derdowne, wisheth longe and blessed life, with encrease of* Honour.



S they somewhat *be more precise, than I (righte Honorable Earle) whiche woulde haue noble menne, and suche as beare sway, and rule in the weale Publike, to be in all manner of Sciences greate Artistes, and altogether Bookishe: so doo I farre dissent from them, that woulde contrarily haue them vtterly vnlettered, and flatte idiotes: for the Bookishe man busily attendinge his owne study, cannot carefully yenough tender the state. For suche is the propertie of knowledge, that it breadeth a contempt of all other thinges in respect of it selfe. As for the ignorant, it is moste euident and plaine, that he can haue no manner of Gouernance, or skill of Regiment in his heade. The Greekes in all manner of knowledge, and Lear-*

ninge, did farre surmounte the Romanes, but the Romanes in administringe their state, in warlike factes, and in common sense were muche their Superiours: for the Greekes were wedded to theire learninge alone, the Romanes content with a mediocritie, applied them selues to greater thinges. I doo not denie, but that in many matters, I meane matters of learninge, a Noble man ought to haue a sight: but to be to muche addicted that waye, I thinke is not good. Now of all knowledge fitte for a Noble Gentelman, I suppose the knowledge of Histories is moste seeminge. For furtheringe whereof, I haue Englished a passing fine, and wittie Historie, written in Greeke by Heliodorus, and for righte good cause consecrated the same to your Honorable Lordshippe. For such vertues be in your Honour, so hautie courage ioined with great skill, suche sufficiency in learning, so good nature, and common sense, that in your Honour is, I thinke, expressed the right patterne of a Noble Gentelman, whiche in my head I haue conceiued. It nothinge did dismay me, or for that I was not knowen to your Honour, neither maye it seeme any rashe attempte for that cause. For suche is the force of vertue, that shee maketh vs to loue, not onely our owne Countrie men by sight vnknowen, but also Straungers,

gers, whiche by Lande and Sea be ſeuered from vs. Therefore I beſeeche your Honour, fauourably to accepte this my ſmall trauaile in tranſlatinge Heliodorus, *whome, if I haue ſo well tranſlated as he is woorthy, I am perſwaded, that your Honour will like very well of. Sure I am that of other tranſlatours he hath benne dedicated to mighty Kinges, and Princes. Therefore accept my good will (Honorable Earle) and if opportunitie ſhall ſerue hereafter, there ſhall greater thinges appeare vnder your Honours name. Almighty God geue you increaſe of Honour, and keepe, and defende, you for euer and euer.*

Your Honours moſte humble to commaunde,

Thomas Vnder-
downe.

The Contentes of the *firſte Booke*.

In it is declared the takinge of *Theagenes* and *Cariclia*, by *Thiamis* Captaine of the Theeues of *Ægipte*, and how they were brought into their Countrie, whiche is called the Paſture, where, in *Thiamis* his houſe they fell acquainted with *Cnemon* a Grecian, who telleth an excellent tale of his eſtate. After this is declared the takinge of *Thyamis* by *Mitranes*, and the burninge of the Ilande, and this did *Nauſicles* by a greate ſumme of monye, procure *Mitranes* Captayne of the watches to doo, becauſe *Thermutes* one of *Thiamis* his men, had taken from him a Louer of his named *Thiſbe*, whiche he brought from *Athens*.

The Contentes of the Seconde Booke.

In this ſeconde Booke is contained the councelles of *Theagenes* and *Cariclia*, and the iourney of *Cnemon*, and *Thermutes* to ſeeke *Thiamis*. And howe by compoſition *Cnemon* came to *Chemmis*, where he mette with *Calaſiris* very ſorowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginninge of the ſtory of the whole Booke, howe *Caricles* came by *Cariclia*, and howe *Theagenes* was ſente out of *Theſſalia*, to perfourme the Funerall of *Pirrhus*, *Achilles* his Sonne.

The Contentes of the Thirde Booke.

In the thirde Booke is contained the maner of the Funeralles, and howe *Theagenes* fell in Loue with *Cariclia*, and ſhee with him, and the moane that *Caricles* made for her to *Calaſiris*.

The Contentes of the Fourthe Booke.

In this fourthe Booke, is contayned the victory of *Theagenes* againſte *Ormenes*, and how by councell of *Calaſiris* he tooke *Cariclia* away, and what adoo was thereaboute in *Delphi*.

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The Contentes of the fifthe Booke.

In this fifthe Booke is conteined the ſeperation of *Theagenes* and *Cariclia*, and howe that *Nauſicles* the Merchante gotte her of *Mitranes* in ſteede of *Thyſbe*, and after he had brought her to his houſe, he defired *Calaſiris* to tell him the Story of her and *Theagenes*, who proſequuteth it ſo farre, vntill he commeth to the great Slaughter, wherof mention is made in the firſte Booke.

The Contentes of the ſixte Booke.

The ſixte Booke conteineth the Marriage of *Cnemon* to *Nauſiclia*, *Nauſicles* Daughter, and the viage of *Calaſiris* and *Cariclia* to ſeeke *Theagenes* at *Beſſa*: where they heare of an olde woman, that the Inhabitantes therof had ſlaine *Mitranes*, and reſcued *Thiamis* and *Theagenes*, and were gonne with them to *Memphis*, to helpe *Thiamis* to recouer againe his Prieſtehoode. The ſame olde woman that tolde them this tale, was a VVitche, and ſhewed before them parte of her cunninge by raiſinge againe her owne Sonne: and after, in their ſighte, receiued ſuche ende, as all her former life had deſerued.

The Contentes of the ſeuenth Booke.

In the ſeuenthe Booke is ſette foorthe the Battaile betweene the twoo Brethren, *Thiamis* and *Petoſiris* for the Prieſthoode, and how the ende was made betweene them by theire Father *Calaſiris*. At this Battaile *Cariclia* founde her *Theagenes* againe. *Arſace* falleth in loue with *Theagenes*, and is almoſte madde for deſire towarde him. *Calaſiris* dyeth, and his Sonne *Thiamis* ſucceedeth him. *Achemenes* is Eſpouſed to *Cariclia*: but he is defeated of the Marriage by *Theagenes*.

The Contentes of the eighte Booke.

This Booke conteineth the warre, and cauſe thereof betweene *Hidaſpes* Kinge of *Æthiopia*, and *Oroondates* Lieutenante of *Ægypte*. Alſo the complainte that *Achemenes*

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made to *Oroondates* of *Arſace*, with a commendation of *Cariclia*, and *Theagenes* to him: who ſendeth for them *Bagoas*, one of his Eunuches. But before he came, *Theagenes* was ſore tormented becauſe he would not conſent to *Arſaces* vnlawful deſire. *Cariclia* alſo becauſe ſhee was thought to hinder *Arſaces* pourpoſe, ſhould haue bene priuily poyſoned by *Cybele*, *Arſaces* Bawde: but the miſchiefe fell vpon her ſelfe. Mary *Cariclia* was accuſed therefore, and ſhould haue benne burned, but is woonderfully deliuered by vertue of a Pretious ſtoane called *Pantarbe*. Then commeth *Bagoas*, and taketh them away: for ſorrowe wherof, *Arſace* hangeth her ſelfe. After this, *Bagoas*, and they fall into the Foreriders of the *Æthiopian* Army, and are taken Priſoners, and carried to *Hidaſpes*.

The Contentes of the ninthe Booke.

This Booke conteineth the ſiege of *Syene*, in which was *Oroondates*, and the drowninge of the Countrye rounde about it by *Hydaſpes*, and the curteſie ſhewed to them which were in it when the Towne was geuen vp: then the falſhed of *Oroondates* by ſtealinge ſuddainely away to *Elyphantina*. After this is deſcribed the great Battaile betwene *Hydaſpes* and *Oroondates*, in whiche, *Oroondates* was ouercomme, and taken priſoner, and yet in the ende pardoned. After this *Hydaſpes* viewethe the Priſoners, and diſpoſeth them diuerſly.

The Contentes of the tenth Booke.

This laſte Booke declareth howe *Hydaſpes* was receiued into his owne Countrie, and the manner of the Sacrifices whiche he did: then the acknowledginge of *Cariclia* to be his Daughter, and the enterteining of the ſtrange Embaſſadours, with certaine Actiue feates of *Theagenes*. After this is *Theagenes* aſſured to *Cariclia* by *Hydaſpes*, and they are made Prieſtes, he the *Sunnes*, and ſhee the *Moones*, and doo Sacrifice. Then goe they to *Meroe*, where the ſecreter thinges apperteininge to the Marriage are finiſhed.

FINIS.

of Heliodorus.

The firſte Booke.



AS ſoone as the daye appeared, and the Sunne began to ſhine on the toppes of the Hilles, Penne, whoſe cuſtome was to liue by rapine and violence, ranne to the toppe of a Hil that ſtrecheth towarde the mouth of Nylus, called Heracleot: where ſtanding a while, they vewed the Sea vnderneath them, and when they had loked a good ſeaſon a farre of into the ſame, and coulde ſée nothinge that might put them in hope of praie, they caſte there eies somewhat neare the ſhoare: where as a ſhippe, tied with Cables to the maine lãde, laie at roade, without saylers, and full fraughted: whiche thinge, they who were a farre of might eaſilie coniecture: for the burden cauſed the ſhippe to drawe water within the bourdes of the decke. But on the ſhoare euery place was full of men, ſome quite deade, ſome halfe dead, ſome whoſe bodies yet panted, & plainely declared that there had benne a battell fought of late. But there coulde be ſéene no ſignes or tokens of any iuſt quarell, but there ſéemed to be an ill and vnluckie banket, and thoſe that remained, obtained ſuch ende. For the tables were furniſhed with delicate diſhes, ſome whereof laie in the handes of thoſe that were ſlaine, beinge in ſtéede of weapons to ſome of them in the battaile, ſo ſuddenly begunne. Other couered ſuche as crope vnder them to hide them ſelues, as they thought. Beſides the cuppes were ouerthrowen and fell out of the handes, either of them that dranke, or thoſe, who had in ſteade of ſtones vſed them. For that ſuddaine miſchiefe wrought newe deuiſes, and taught

them in steade of weapons, to vse there pottes. Of those who lay there, one was wounded with an Axe, an other was hurte with the shelles of Fishes, whereof on the shore there was great plentie: another was all to crushed with a leuer, many burnte with fire, and the reste by diuerse other meanes, but most of all were slaine with arrowes. To be briefe, God shewed, a wonderfull sight in so shorte time, brynge bloud with wine, ioyninge battayle with banketting, minglinge indifferently slaughters with drinkinges, and killing with quaffinges, prouidinge suche a sight for the Thæues of Egypte to pause at. For they when they had geuen theſe thinges the lokinge on a good while from the Hill, coulde not vnderstande what that sight meante, for almuch as they sawe some slaine there, but the Conquerours coulde they sée no where, a manifest Victorie but no spoiles taken away a shippe without Mariners onely, but as concerninge other thinges vntouched, as if shée had bene kepte with a garde of many men, and laie at roade in a saulfe Harboure. But for all that they knewe not what that thing meante, yet they had respecte to their Lucre and gaine. When therefore they had determined that them selues were the Victors, they drewe neare vnto the same: and not beynge now farre from the shippe, & those that were slaine, they sawe a sight more perplexed then the reste a greate deale. A maide endued with excellent beawtie, whiche also might be supposed a Goddesse, satte vpon a Rocke, who séemed not a littell to be grieued with that present mischance, but for all that of excellent courage: she had a garlande of Lawrell on her head, a Quiuer on her backe, and in her lefte hande a Bowe, leaninge vpon her Thighe with her other hande, and lokinge downewarde, without mouinge of her head, beholdinge a certaine ponge Man a good waie of, the whiche was sore wounded, and séemed to lifte vp him selfe, as if he had be wakened out of a deade slepe almoste of deathe it selfe:

yet

yet was he in this case of singuler beawtie, and for all that his chéekes were be sprinkled with bloud, his whitenes did appeare so muche the more. He was constrained for greéfe to weépe, yet cauled he the maide to loke stedfastly vpon him, and these thinges muste they nédes séé because they sawe her. But as sone as he came to him selfe a littel, he vttered these wordes very faintly. And arte thou safe in déede my swéete harte, or herefor els hastest thou with thy death by any mischaunce augmented this slaughter? thou canst not, no not by deathe be seperated from me. But of the fruition of thy sighte and thy like, dothe al mine estate depende. Yea in you (answeared the Maide) doth my whole Fortune consiste, whether I shall liue or die, and for this cause, you séé (shewinge a knife in her hande) this was hitherto ready. But onely for your recouering was restrained, and as sone as she had saide thus, shée lepte from the stoane, & they who weare on the Hill, as well for wonder, as also for the feare they had, as if they had benne striken with lightninge, ranne euery man to hide them in the bushes there beside. For she séemed to them a thinge of greater price, and more heauenly, when shée stode vpright, and her Arrowes with the sudden mouinge of her bodie, gaue a clashe on her shoulders, her apparell wrought with Goulde glistered againste the Sunne, and her heare vnder her Garlande, blowen aboute with the winde, couered a greate parte of her backe. The Théeues were greatly afraide of these thinges, the rather for that they vnderstode not what that should meane which they sawe. Some of them saide in déede that it was a Goddesse and Diana, other saide it was Isis, whiche was honored there: but some of them saide it was some Priestе of the Goddes, that replenished with diuine furie had made the greate slaughter whiche there appeared, and thus euery man gaue his verdite, because they knew not the trothe. But shée hastely runninge to the ponge man, embraced him, wepte

for ſorrowe, kiſſed him, and made pitifull moane, beinge very carefull for his ſauftie, whiche thinge when the Egyptians had ſéene, they turned there opinions: And are theſe, ſaide they, the workes of a Goddeſſe? woulde a Goddeſſe kiſſe a dead man with ſuche compaſſion? they determined therefore with them ſelues, that it was beſt to take harte of grace, and goe knowe what the matter was in déede. When they had therefore encouraged eche other a little, they ranne downe, and fonnde the Mayde buſie in dreſſinge the younge mannes woundes, and cominge behinde her ſodainely ſtode ſtill, and durſte neither ſpeake nor do any thing more for there liues. Whē ſhé harde the ſounde of ſomewhat aboute her, and their ſhadowes before her eies, ſhé lifted her ſelfe vp a litle, and loked backe, but ſtouped againe ſtraight, no whitte abaſhed to ſée the Théues in harnes, but applied her ſelfe onely to binde vp his woundes that lay before her. Suche is the force of earneſt deſire and true loue, it deſpiſeth all outwarde chaunces, be thei pleaſant or otherwiſe, onely beholdinge that whiche it loueth, and thereaboute beſtoweth all diligence and trauell. But when the Théues paſſed by, and ſtode before her, and ſéemed that they would enterpriſe ſomewhat, ſhé lifted her ſelf vp againe, and beholdinge them blacke coloured, & euell fauoured, ſaid, if (q ſhé) you be the Spirites of thoſe who are ſlaine here, you trouble vs wrongfully, for moſte of you were ſlaine with your owne handes. As for vs, if we ſlewe any, we did it but in our owne defence, to repelle the violence whiche was profered to my Virginitie, but if you be men aliue, it ſéemeth you are Théues, as maie be déemed by the time you come in, you maie do vs a pleaſure to ridde vs from theſe preſente miſeries, and by deathe to finiſhe this our vnhappie Tragedie. Thus did ſhé ſorrowfully lamente, but they not vnderſtandinge what ſhé ſaide, leafte them there, accountinge their owne infirmitie, a ſufficient garde to kéepe them,

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and hasted to the Shippe, and brought out that whiche was in the same: euery man bearinge out as muche as he could of Gould, Siluer, Precious stoanes, and Silke, not regarding other thinges whereof therein was great stoare. And when they thought, they had enough, and there was suche plentye as mighte seeme to satisfie the Theaues desire, layinge their praye on the shoare, fell to diuision of the same, not accordinge to the worthe and value of that they had, but contented them selues with equalitie of waight. As for the ponge Man & the Mayde, thei would take order for them afterward. In the meane time an other companie of Theaues, wherof two Horsemen were Captaines, came towarde them: whiche thing as sone as those sawe that had benne there before, not of courage to sturre against thē, ranne away as fast as thei could, without taking with thē any parte of the Praye, that they might geue their enemie no occasion to pursue them. For they were in number but tenne, and those who came vppon them, were three times as many. And nowe was the Mayde a prisoner againe, but yet, not in durance at all. The Robbers, although they hasted to the spoyle: yet partely, bicause they knewe not what those thinges signified whiche they sawe, and partely also for feare staied them selues a while, thinkinge that the former slaughter had benne made, by the Theaues that had benne there before. But when they beheld the Mayde, though straungly, yet seemely apparailled, whiche despised those daungers that hanged ouer her head, as though they had benne none, and altogeather imployed her trauell, to ease the ponge Mans woundes, & take his greefe as beauily as her owne sorowe, they were not onely stroken with her beawtie and hawtines of minde, but wonderfully moued with the cumlines of the wounded Mans person. Suche was the seemelines of his countenance, and taleneſſe of his stature, euen as he laye along afore them. For by this time was he a little amended,

and his personage had recouered his olde handsomenesse againe. At length after they had beheld them a good while, and he drewe neare who was theire Maister, he laide hande on the Mayde, and bad her arise and followe him. Shée, although shée vnderstoode not what he saide, yet conjecturinge what he willed her to doo, drewe the yonge Man with her, otherwise shée woulde not onely not departe from him, but pointinge with a knife to her harte, threatned that shée woulde kill her selfe, if they carried them not bothe togeathers. Which thinge, when the Maister partly by her talke, but more plainely by her gesture, vnderstoode, hoping also to vse his further helpe in great affaires if he might recouer his health againe, alighted himselfe from his Horse, & cõmaunded his braneshearer likewise so to doo, & sette his prisoners on them, Commaundinge the rest when they had gathered vp the praye to followe them, him selfe like a lackie ranne by theire side and staied them vpright, if by meanes of their infirmitie they were in daunger to fal. Surely this déede was not without muche glorie, for he, who was their Maister, waited vppon them, and he who toke them prisoners, was contente to serue them. Suche is the appearance of very Nobilitie, and the force of cumlines, which canne subdue the disposition of Théues, and bringe vnder the wilde and sauage. When they had gone aboute a sirtene furlonges, by the Sea side, they turned downe straight to the foote of the Hill, and left the Sea, on their right hande. And hauing gone ouer the toppe of the said Hill, they hasted to a Poole that laye on the other side thereof, the maner whereof was thus. The whole place is called the Pasture of the Egyptians, about the whiche is a lowe Valeye, which receiueth certaine erundations of Nylus, by meanes whereof it becommeth a Pole, and is in the midste very deape, aboute the brimmes whereof are mariches, or fennes. For loke, as the shoare is to the Sea, suche is the fennes to euery greate Pole. In

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that place haue the Thébues of Egypte, howe many so euer they bée, their common Wealthe. And for as much as there is but a litle land without the water, some liue in smal Cotages, other in Boates, that they vse as wel for their house, as also for passage ouer the Pole. In these do their women serue them, and if néede require, be also brought to bedde. When a Childe is borne firste, they let him sucke his mothers milke awhyle: but after thei fæde him with Fishes taken in the Lake, and rosted in the hoate Sunne. And when they perceiue that he beginnes to goe, they tie a corde about his legges, and suffer him but onely to goe aboute the Boate, teachinge him euen at the first after a new fashion to goe by a haulter. And thus what rudenesse so euer is borne and bred in the Pole, accounteth the same his countrie, and a sufficient defence, for the saftie of Thébues. And for that cause all suche people come thether very faste, for they all do vse the water in stéede of a wall. Moreouer the great plenty of Rœde that groweth there in the mayre grounde, is in manner as good as a Bulwarke vnto them. For by deuisinge many croked & comberous waies, thorough which the passages to them by ofte vse are very easy, but to others harde, they haue made it a sure defence, that by no sodeine inuasion they maye be endamaged. And thus muche as touchinge the Lake, and those Roges that inhabite the same. About the sunne setting commeth home their Captaine with all his retinew. Then take they the ponge couple frō their Horses, and laide their praye aboorde. Certaine Boates, and the reste of the Robbers that taried at home whiche was a greate sorte, ranne to méete the Captaine from out euery parte of the Fenne, and welcomed him as if he had benne their Kinge. But when they considered the multitude of the spoyles that they had wonne, and sawe the beawtie of the Mayde to be so heauenly a thinge, they geassed that their companions had robbed some Churche, & that they had brought

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awaie the Priestе of the Goddes, or rather the liuely picture of the Goddesse her selfe. And this they coniectured to the Mayde, bicause they knewe not what had benne donne. And therefore they gratulated theire Captaine in hartie wise, for his valiante exploite, and so brought him into his owne house, whiche was an Ilande, farre from the reste, separated to his onely vse, and a fewe other, who moste commonly vsed to kéepe him company. Whither after he was broughte, he commaunded the other to departe euery man to his owne house, chargінge them the nexte daie all to wayte vppon him. Him selfe with a fewe other that taried with him, after they had made a shorte supper, deliuered the ponge folkes to the custodie, of a Grecian (whome he had taken a fewe daies before, that he might be their Interpreter) lettinge them haue a corner of his owne house, not farre from his lodginge, with commaundemente, as wel diligently to sée the wounded ponge Man, as curiously to loke to the Mayde, that shée by no meanes shoulde be anoyed. But he, what with his former trauel the daie before, and also with care of his present affaires, fell a slépe. And when al was whist in the marishe, and euery man at reste, the Maide toke that occasion, and absence of men, to be a fyt time, to lament and waile, and the rather for that in the night, shée coulde neither sée or heare any thinge, that might comforte her, but contrarie wise moue her to sorowe: when therefore with her selfe secretely shée had wailed alone (for shée was by the Captaines commaundement separated from companie, and layde in a simple bedde,) and wept very bitterly. Apollo (saide shée) howe much more grieuous punishement doest thou take of vs then wée haue deserued. Hast thou not benne sufficiently reuenged on vs, with that, that is paste: For as much as wée are farre from our friendes and kinsfolkes, and that we were taken by Pyrates, and subiecte to fyre hundred daungers more by Sea, but that nowe againe we

muste

muſte on the lande fall into the handes of Théues and Robbers: beſide who knoweth wither any thinge woꝛſe is like to light vppon vs: when wilt thou make an ende: if in deathe, that ſhalbe voide of Iniurie. Oh that deathe woulde like me well: but rather then any man ſhoulde filthely knowe me, whiche Theagenes neuer did, truely with halter I woulde ende my life, referringe my ſelfe pure and chaſte (as hitherto I haue donne) euen vnto deathe, and thereby gaine a bewtifull Epitaphe foꝛ my ſinguler Virginitie, and no Iudge ſhalbe ſo cruell as thou. While ſhée ſpake thus, Theagenes willed her to be contente, and ſaide: Mine owne deare harte and onely ioye Eariclea, ſeaſe youre mourninge, I knowe you haue iuſte cauſe to complaine, but in youre thus dwinge, you diſpleaſe God a greate deale moꝛe then you thinke, neither haue wée néede to pꝛouoke God to wꝛathe, but rather to pꝛaye foꝛ that whiche is mightier, muſte with Pꝛaiers, and not with accuſacion be appeaſed. You geue me in déede good Counſell (q ſhée) but I pꝛaye thée tell me howe you fare: Better (ſaide he) then I did yeſternight, ſince this yonge man trimmed my woũdes, wherby the burninge heate of them is wel coled. Yea (q he who had the charge to loke to them) in the moꝛning you ſhal ſée they ſhalbe in better caſe, foꝛ I wil pꝛouide ſuche an herbe foꝛ you, that within thꝛée dꝛeſſinges ſhal heale vp your wounde. And this I haue pꝛoued trewe by experience, foꝛ if any that were vnder this Capitaine ſince I was taken pꝛiſoner, in any conflict happened to be wounded, he neuer néeded many daies to be cured. Foꝛ that I am greatly moued with your eſtate, you néede not marueil at al, foꝛ you ſéeme to be in as ill caſe as I, & I haue the moꝛe compaſſion on you foꝛ that you be Grecians, becauſe alſo I my ſelfe am a Grecian boꝛne. A Grecian, Oh immoꝛtal God, cried they out ſodenly foꝛ ioie, a Grecian in déede bothe tongue & countrie. Hereafter we truſt to haue ſome reſpite from our miſhaps. But what muſt

wée calle you, saide Theagenes? Cnemon answeared he. Of what parte of Greece saide Theagenes? Of Athens answeared he. And howe came you here, saide Theagenes? Peace I praie you (q he) & aske me that questiõ no more, let vs leaue that to such as write Tragedies. Neither at this time woulde I gladly encrease your sorrowes, with repeting mine, besides that, the night is so farre spent, that the reste would not serue to tell you the same, and wée haue greate nède to take reste, and sleepe after our greate trauel. But when they would not cease, but were still very instant to haue me tel the same, accompting it a greate comforte, to heare any man haue as ill lucke as they had them selues, Cnemon beganne in this sorte.

Cnemon his excellent tale.

My Fathers name was Aristippus, he was borne in Athens, one of the vpper Senate, as riche as any Comoner in the Cittie, he, after the decease of my Mother applied his minde to Marrie againe, thinkinge it an vnreasonable thinge for me, his onely Sonnes sake, still to be of an vncertaine and doubtful minde. He dothe therfore bringe home a little woman somewhat fine, but passinge malicious, named Demeneta, as sone as shée was Maried, shée reclaimed my Father al to her owne lure, & made him do what shée liste, entising the olde Man with her bewtie, & was very curiouse in many other pointes, for if any woman euer knew how to make a man madde of her, shée was better skilled in that Arte, then any man woulde thinke, but especially when my Father wente forthe, shée would be sorrowfull, and renne to him when he came home, and blame him mutche for his longe tarrynge, and not sticke to tell him, that shée woulde haue died, if he had taried neuer so little longer: At euery worde woulde shée imbrace him, and moiste her kisses with teares, with whiche meanes my Father was so bewitched, that he neuer was well, but when he either had her in his Armes, or els loked vppon her: aboue all other, shée woulde haue mée in her sighte, as if I hadde

benne

benne her owne Sonne, by this meanes also makinge Aristippus to loue her the better. Sometimes would shée kisse me, oftentimes woulde shée wishe, that shée might passtime her selfe with me, whereof I was well content, mistrustinge nothinge lesse, then that shée wente about, maruelinge also that shée bare sutche a Motherly affection towarde me. But when shée came to me moze wantonly, and that her kisses were moze hote then beséemed an honest woman, and her countenance passed modestie, then many thinges causéd me to suspecte her, therefoze I conueyed my selfe awaie, & woulde nothinge regarde her faire wozdes. I will lette other thinges passe, whiche would be to longe to tell, by what meanes shée wente aboute to winne me, what prokers shée made, howe sometime shée would call me her Prety boye, sometime her Sweete harte, then her Heyre, after, her owne Life, laste of all to these her faire names, would shée adde many intisementes with especiall consideration what I liked beste: so that in graue affaires shée woulde behaue her selfe like my Mother, but if shée liste to dally, then would shée manifestly declare her loue. At lengthe suche a chance befell, when Pallas highe feaste called Quinquatria was celebzated, on whiche the Athenians were accustomed to consecrate a shippe by lande, and I (foz I was not then sixtene yéeres olde) had songe the vsuall Hymne of her praise, and donne other Ceremonies, and Rites due to the same, euē as I was attyzed in my robes, & my Crowne on my head, I came home, shée, as sone as shée espied me, was by and by distraught of her wittes, and not able with pollicie to couer her loue any lenger, but foz very desire ranne to me, and toke me in her Armes, and saide, Oh my younge Hippolitus, and my deare Theseus? In what case was I then thinke you, who euen nowe am a shamed to tell you the same. That nighte my Father supped in the Castell, and as it often

His honest dispostion.

The Athenians feaste called Quinquatria.

happeneth in suche companie, and publique resort, he determined to lie there all night: that night shée came to me, and strived to haue an vnlawful thinge at my hand. But I with all my powre withstoode her, and regarded, neither her flatteringe wordes, nor faire promises, no, nor her threateninges, wherefore, fetching a sighe from the bottom of her harte, for that time departed, but within twoo nightes after, like a mischieuous queane shée sought all meanes possible to enterrupte me. And firste of all, shée kepte her bedde, and when my Father came home, and asked her how she fared, made him answeare, that shée was sicke, but when he was very importunate, and desirous to knowe what shée ailed, The goodly ponge man (saide shée) that loued me so well, Sonne to vs bothe, whome I (the Goddes knowe) loued a greate deale better then you, when he perceiued by certaine tokens that I was greate with childe by you, whiche thinge I conceaued from you (vntill I knewe the certeintie my selfe) and waytinge for youre absence, when I counsailed him, as my manner was, and perswaded him to leaue hauntinge of Harlottes, and too much drinkinge (whiche thinges I knewe well ynoughe. But woulde neuer tell you of them, leaste thereby I shoulde incurre the cruell suspicion of a Stepmother with you) while I sate, I talked with him of these things alone, no more but he and I, leaste he shoulde be ashamed, I will not tell the worse, for I am abashed so to do, nor in what manner he reuiled bothe you and me, lastely spurned me on the belly, and hath caused me to be in suche case as ye sée. As soone as he heard this, he saide nothinge, nor asked me no questions, neither gaue me leaue to speake for my selfe, but perswadinge him selfe, that shée, who loued me so well, woulde by no meanes belie me, as soone as he founde me in a certaine corner of the house, bored me with his fistes, and callinge his seruantes togeather, scourged

Demenete inuenteth howe to greeue Cnemon.

Aristippus wrathe against Cnemon.

scourged me with roddes, and woulde not suffer me to knowe (whiche al menne do) why I was cruelly beten, when his anger was wel coled, and he came to him selfe againe, I saide to him, Father, yet nowe at length I pray you tell mée, why I haue had thus many stripes, wherewith he much more incensed, Oh cleanly dessembler (saide he) he would know his owne misdéede of me, he wente in againe to Demeneta, but shée not content with this, deuised suche another shifte againste me. Shée had a mayde called Thisbe, which could playe wel on the Virginalles, and was otherwise faire, and a very proper wenche. Her she made calle for me, and commaunded her to loue me, & by and by shée did so in déede, and where shée refused, oftentimes attemptinge her before, nowe allured me with countenaunce, beckes, and many other signes. Nowe was I somewhat prowde, for that of a sudden I was becomme bewtiful, and in déede on a night, when shée came to my bedde, thought no scorne to make her rowne, shée liked her interteinement so well, that shée came againe, and continually haunted my bedde, at length, when I gaue her counsel to vse circumspection in this mater, and take héede that hir Sisters found her not with me. Cnemon (sayde shée) you séeme to be to simple, if you counte it a daungerous mater, for me beinge a bonde mayde, bought with money, to be taken a bedde with you, what punishement thinke you her worthy, that professinge her selfe a frée woman, and lawfully married to a husbande, and yet plaieth the naughty packe? Peace (qd I) I cannnot beléeue that. Yes (saide shée) if you wil, I wil deliuer the Adoulteroure to you, euen in the déede doinge. If you wil so do (qd I) you shal do me a pleasure. With al my hart (said she) not onely for your owne sake, who haue benne iniured by hir tofore, but for mine also, who for that shée hathe me in Iealousie, am vsed of her very extremely: wherefore, if thou be a man, apprehende him. I promised her I would so do, and shée for that time

VVeemēs wrath neuer hath ende.

wente her waie, aboute thrée nightes after, thée came, & waked me out of my slépe, that an Adulter was come in, and that my Father vppon occasion suddainely was gonne into the countrie, and he accordinge to the appointmente, was gonne to bedde to Demeneta, therefore it was expediente for me to haste me to be reuenged, and put on my swoorde, that the knaue might not escape. I did so, and takinge my swoorde in my hande, followed those whiche carried a candle before, and wente to the beddechamber. When I came neare the doore, and perceiued the glimeringe of a candle through the sliuers, and the doores lockte. Very angrie as I was, brake vp the doores, and ranne in crieinge out, where is that same villaine, the woorthie louer of this chaste Dame? Whiche when I had sayde, I came to the bedde in minde to slea them bothe, but there with my Father, (O God) leapte out of the bedde, and fallinge on his knées, before me, saide, my Sonne, haue pittie vpon thy Father, spare his white heares, that hath brought thée vp. Thée haue donne thée wronge in déede, yet not so greate that therefore with deathe, thou shouldeste be reuenged on me. Géeue not so much to thy wrathe, neither by thy Fathers bloude imbrewe thy handes, this with muche more spake my Father, humbly vpon his knées, desiringe me to saue his life. But as I had ben striken with a thonder boulte, stoode still amased, and loked rounde aboute after Thisbe, who had, I knowe not howe, conueied her selfe awaie, neither had one woorde to saie, neither coulde I tel, what was beste to do, and in this case my swoorde fel out of my handes, which Demeneta straight way caught vp, & my Father then out of daunger, laied handes vpon me, and commaunded me to be bounde. Demeneta in the meane while many waies mouinge, and setting him on, did I not tell you this before (cried shée) that it was beste to loke to the pyncokes: which woulde no doubt if time serued attempt somewhat. I loked in her face, and perceiued

Cnemon deceiued by Thisbe.

Cnemon bounde.

ceiued her minde well yenough. And he answeared, you tolde me in déede, but I beléeued you not. And thus was I in bondes, and he would not géeue me leaue to tel him, how the mater was handled. As sone as it was daie, he brought me bounde, as I was, before the people, and strewinge asshes on his heade, saide, I brought not vp my Sonne (Yée menne of Athens) to sée him come to this ende, but trustinge he would be a staffe to staie mine age vpon. As sons as he was borne, I brought him vp gentlemanlike, and set him to schole, and when I had well placed him amonge our kinsfolkes, and written him in the number of other yonge menne, his equalles, and according to the lawes of this Cittie, made him one of our Citizens: Lastly, I leade not a very quiet life for his sake, he hath not onely forgotten al these thinges, but also diuersly iniured me, & beaten this woman, who accordinge to our Lawe is my second wife. At length he came to me by night with a swoorde in his hande, and was no further from beinge a parricide, but that Fortune hindred him, & by a suddaine feare, his swoorde fel out of his hande, I flie to you, and tell you thereof. And although by the Lawe I might with mine owne hande slea him, yet I woulde not: therefore remit I my whole cause to your discretion, thinking that I shal do better, if I pounishe my Sonne, rather by publike Lawe, then priuate bloudeshedde: and therewithall he weapt, so did Demeneta also, and fained her selfe to be very sorrowfull for my mishap. Callinge me an vnhappy Creature, as truely shée mighte, beinge in daunger to die before my naturall time, whome euill spirites had sturred against my Parentes. Not onely did shée so much outwardly lament, as shée testified the same with her teares, and as though her accusation had benne true, with wéeping shée confirmed the same. And when I craued licence to speake for my self, the Scribe came to me, & propounded this streight questiō. Whether I came to my Father, or not, w a swoorde in my hand, I did (q I).

Artistippus Oration against his Sonne Cnemon.

But

But I wil tell you, how therewith euery man cried out, & saied, that I ought not to speake for my self: wherefore, some iudged me worthy to be stoned to death, other to be hanged, and some to be caste hedlonge into the dungeon. Al this while that they weare consultinge of my punishment, I cried out, oh my cruell stepmother, alas for my Stepmothers sake, am I thus troubled, my Stepmother killeth me without Iudgemente, and many marked my wordes very well, and beganne to suspecte as it was in dæde, but for al that, at that time, could I not be hearde, suche was the tumult, and noyse of the people, and when the voyces were reckned, those, who condemned me to die, were a thousande seuen hundred, whereof the one halfe woulde haue me stoned, the other caste into the dungeon, the other, of whome was aboute a thousande creditinge somewhat the suspicion that they had conceiued of my Stepmother, gaue sentence that I shoulde be banniſhed for euer, yet those preuailed, for although they were fewer then the whole number of the reste, yet forasmuche as the other voices differed, seuerally compared with euery one alone, a thousande was the greater number, and thus was I banniſhed from my Fathers house, & Natiue countrie. And for al that, yet was not Demeneta vnpouniſhed, but howe, you shal hereafter knowe. Now wæ muste fall to slæpe, for it is farre in the nighte, & you haue næde to take a great deale of ease. Nay saide Theagenes, you shall more greue vs, if you telle vs not howe this mischiefous woman was pouniſhed. Sith you wil nædes knowe, then saide Cnemon, geue eare, I in suche case as I was, after I was absolued, came to the hauen, and findinge a shippe ready to departe, sayled to Egnia, for I knewe I had some kinnesfolkes there by my mothers side, when I arriued there and had founde those I sought for, at the firste, I liued pleasantly ynough there, aboute a twentie daies after, runninge aboute as I was wonte to do, I walked downe to the hauen, and beholde a barke

Ye We friendes in extremitie.

He telleth foorth

a barke was within kenninge. I staied there a little, and deuised with my selfe whence that barke shoulde come, and what manner of people should be in her. The bridge was scante wel placed, when one leapte out, and ranne, & imbraced me (his name was Charias, one of my companions,) and saide Cnemon, I bringe thee merry tidinges, nowe arte thou wel reuenged vpon thine Enimie, Demeneta is deade. Charias saide, welcome, but why dw you not tell me these ioyfull newes, but passe ouer them, as if they were not needfull to be knowen, I praye tell me the manner of this reuenge. Surely I feare muche that thee died not as other folkes dw, neither escaped thee suche deathe, as well thee had deserued. Iustice quoth Charias, hathe not vtterly forsaken vs, accordinge to Hesiodus minde. But althoughe thee wincke a while vpon the misdedes of menne, and prolonge the Reuenge a good season, yet althoughe thee castath a terrible eye vpon suche offendours, who also hathe taken iuste pounishemente of the mischeuous Demeneta, neither was any thinge either saide or donne, whereto by Thisbe, for our olde acquaintaunce, I was not made priuie. After thine vnhappy Father had procured thine vniuste bannishement, repentinge of that he had donne, conuicted him selfe to a certaine solitarie manoure of his, from the companie of menne into the countrie, and there liued eatinge, (as the Prouerbe saithe) his owne harte out. But thee straight waie became madde almoste, and with more hotte desire loued thee absente, neither at any time ceased thee from sorrowe, although thee lamented thy chaunce, but rather in deede her owne mishappe, (and oh Cnemon, by pretie Boye, daie and nighte woulde thee crie) callinge thee her owne like, in so muche, that when weemen, or her acquaintance came to visit, and comforte her, they wondred greately, that thee a Stepmother, shoulde beare suche motherly affection towarde thee, but thee woulde make them aunsweare,

Charias bringeth Cnemon newes of Demenetas Death.

Though Iustice deferreth longe, yet shee striketh sure at laste.

Aristippus is sorowful for the losse of his Sonne.

Demeneta loued Cnemon better when he was gone.

that it was a greater griefe to her, then, that by any comfortable wordes it might be allwaged, and that fewe of them knewe what a cozefey it was to her hart, and when shée came againe to her selfe, shée woulde muche accuse Thisbe, in that shée had not serued her well: Oh howe ready arte thou (woulde shée saie) to dw mischiefe, who haste not nowe helped me in my loue, but rather caused me to lose, in the turninge of an hande, my moste ioye, neither grauntedst thou me any time to chaunge my minde: and therewith gaue manifeste tokens, that shée woulde dw her somme harme. Shée perceiuinge her to be very wrothe, and almoste ouercomme with sorrowe, & prepared to dw somme greate mischiefe to her, beinge set on, aswel with angre, as loue, determined to preuet her, and by beguilinge her, to prouide for her owne saftie. Wherefore shée entred in to her, and saide, what a dw is this Sisters? And why dw you accuse thus your mayde, for my parte I haue alwaies heretofore donne, and euen now also did as you commaunded me. If any thing happened not accordinge to your minde, you muste ascribe that to Fortune, and if nowe also you will commaunde me to diuise somme remedy for your present sorrow, you shall easily perceiue, you shall not wante my good will. What remedy (replied she) is there possible to be founde, séinge he, who canne dw the same, is by distance of place separated from me, and the vnhoped for lenitie of those, that gaue sentence of him, hathe killed me? For if he had benne stoaned, then also in one, had benne quenched, & deade the blasinge flames of my burninge desire. For that, whose hope is paste, is taken from the harte, & that whiche is loked for no more, causeth grieued mindes to intermit all manner of sorrowe. Nowe me thinketh I sée him, and in his bannishement heare him, how he casteth in my téethe the vniust guiles, that I ensnared him with, as a thinge shamefully donne, so that I blushe to speake to him: sommetime me thinketh, he commes towarde me,

Demenetà accuseth Thisbe.

Tokens of a guilty conscience

and

and I shall enioye him: sommetime I determined to goe towarde him, in what coaste of the worlde so euer he be. Theise thinges sette me on fire: theise thinges made me madde. But, oh yee Goddes, I haue as I deserue, for why did I not rather with good wil speake to winne him, then by crafte to compell him? Why did I not rather humbly praye him, then like an enimie persecute him? He would not take me at the firste, and by good reason, for I was an other mannes. He feared to defile his Fathers bedde, but happely either by time he might be allured to be more gentill vnto me. But I rude, and cruell, as thoughe I loued no man, and had authoritie to compell him, bicause he obeyed me not at the firste, and for that he despised Demeneta, whom in bewtie he farre excelled, haue committed an heynous crime, but O my Thisbe, what remedie is that, whiche thou wouldeste me, or what is easy? Misters (q she) many menne thinke that Cnemon is gonne out of the Cittie, and Lande of Athens, as he was iudged to do. But I knowe well ynoughe, who haue searched all thinges narrowely for your sake, that he kéepethe him selfe secretely in a certaine place, before the Cittie. You haue hearde of one Arsmoe I knowe well, shée that plaiethe so well on the Virginalles, with her he liethe, for the Mayde after his miserie toke him in, promised to goe awaie with him, and kéepeth him at her house, vntill shée canne prouide all thinges ready for her iourney. Oh happy Arsmoe (sayde Demeneta) bothe for the former acquaintaunce which shée had with Cnemon, and for the banni∫hment, whiche shée shall haue with him: but what do theise thinges touche vs muche. Misters, sayde shée, I will saie, I loue Cnemon, and wil desire Arsmoe, with whom I haue benne well acquainted a greate while, by reason of my arte, that shée would in her stéede suffer me to lie with him one nighte. Whiche if I shall obtaine,

Thisbe with like crafte deceiueth her Misters, as before shee had Cnemon.

it shalbe youres, and he shall thinke you to be Arsmoe, and in her place shal you be with him: and I will prouide for that also, that when he hathe dronke a little, he shal goe to bedde, and if you gette that you desire, then shall it be beste for you to geue ouer your loue. For in many the firste experimente hathe quenched suche earnest desire, for the seede of loue, wherewith we prosecute any thinge, is to haue ynough thereof, but if this desire shall then also remaine (whiche God forbidde) then shall we make (as the Prouerbe saithe) a newe viage, and speake a newe wate: in the meane time, let vs apply that whiche the presente opportunitie permitteth. Demeneta allowed, and praysed this well, and praied her not to slake this determination at all. She craued of hir Maisters but one daie to bringe this aboute, she went to Arsmoe, and asked her if she knewe not Teledemus, she aunsweared, yes. Lette vs haue a chamber I praie you quoth she, for I haue promised him this night, that he shall come firste, and I will followe as sone as I haue brought my Maisters to bedde. This donne, she wente to Aristippus into the countrie, and saide to him thus, Maister, I come to you, to accuse my selfe, and ready to take suche punishemente at your hande, as your discretion shall thinke good. By me haue you loste youre Sonne, not willinge in deede so to do, yet of truthe an healper to the same. For when I perceiued, my Maisters liued not well, but was iniurious to your bedde, fearinge not onely my selfe, if the mater came to lighte by any other, for kepinge her counsell, shoulde haue some shrewde tourne, but especially sorrowefull for your misshappe, whoe for louinge youre wife so interely, shoulde haue suche recompence, daringe not my selfe, came one nighte, that no man shoulde knowe thereof, and secretely made you priuie to the same, tolde to my ponge Maister, that there was one,

She she accuseth Demeneta to her Maister Aristippus.

who

who vsed to plaie the harlot with my Mistris, he thinking that then there had bene one with her in bedde, (for he was vered before by her, as you knowe wel ynoughs) takinge his swoorde in his hande very angrie, and not estéeminge that I saide: then there was none, but thinkinge that I had repented me of bewraieinge the same, ranne like a madde mã to your beddes side, what folowed you knowe, now is the time that you maie cleare your selfe of your Sonne, though he be in banniſhement, and maie take reuenge on vs bothe, who haue donne you wronge. I wil shewe you this night, Demeneta (whiche maketh the mater a greate deale more heynous) lieinge with her Friende in an other mans house without the Cittie. If, saide Aristippus, thou wilte shewe me this, I I will make thée frée, and my selfe should reuiue againe, if I were reuenged of mine enemie. I haue benne greued aboute the same in my conscience a greate while, yet for all that, though I suspected no lesse, because I coulde not convince it by manifeſt proufes, I helde me content. But what muste I do. You knowe (q shée) the Garden wherein remaineth a monument of the Epicures, thither come a litle before night, and tarry for me, when shée had saide this, shée returned, and comming againe to Demeneta, make ready your selfe, saide shée, you muste be fine, all that I promiſed you is donne. Shée apparelled her selfe, and did as Thisbe commaunded her, and when the euenинge was come, shée carried her to the place, as was appointed. When they came neare the house, shée willed her to staie a while, and went in her selfe before, and desired Arsinoe to go aside into another house, and lette al thinges be quiet, for shée saide, the ponge man was somewhat shamefaſte, beinge but of late inured with Venus sportes. Shée was sone perswaded. Where returninge, toke Demeneta, and brought her in, & laied her in bedde, and toke the candle awaie (leaſte you should knowe her, who were then in Egma) and willed her to take her plea-

The Monumente of the Epicures.

sure and saie nothinge, and I (shée saide) will fetche this younge man in to you, for he is makinge merry hereby. Thus shée wente forthe, and founde Aristippus at the place appointed, and willed him all the waie as he came to binde the Adulterer faste, he followed her, and when they were come to the house, he ranne into the chamber, and findinge the bedde by None light, I haue thée (saide he) O thou muche hated of the Goddes: While he spake thus, Thisbe ranne to the dores, and made them geue as greate a crashe as shée coulde, and cried out, O wonderfull thinge, the Adulterer is fledde, Maister take héede you be not deceiued againe. Peace (q he) and be of good cheare, I haue this wicked, & mischeiuous woman: which I moste desired, and thus after he had taken her, brought her towarde the Cittie. But shée wayinge with her selfe (as is like) in what case shée was, the beguilinge of her erspectation, the shamefulnes of her offence, the punishement decreed by the Lawes, moreouer bringe her selfe because shée was taken in suche sorte, but especially takinge in heauily, that shée was thus deluded, and flouted, when shée came to the pitte, which is in the compasse of the place where Platoes schole was, you know it I am sure, where the Noble men, and Captaines do celebrate the honour of such as are deceased, after the manner of our Countrie, sodenly pullinge her selfe out of the Olde mans handes, leapte hedlonge into the same, and suche an vnhappy ende had that mischeiuous woman. Then saide Aristippus, in déede thy pounishemente hath preuented the Lawes. The nexte daie he declared the whole matter to the people, and scante hauinge obtained pardon for that déede, he wente to diuers of his frendes, and deuised with them, by what meanes he mighte obtaine leaue for you to come home againe. Whether he haue donne any thinge or no, I cannot tell, for as you sée, before any thinge coulde be finished, I sayled thither aboute certaine busines of mine owne.

Demenetas is taken.

Demenetas Deathe, woorse then her former Life.

Not-

Notwithstandinge you ought to be in good comforte, that the people will consente easily to your returne, and that your Father shortely will come to seeke you, and fetche you home againe. Thus muche Charias tolde me. What followed, and howe I came hither, requireth both longer talke, and time to tell: and therewithal he wept. So did the straungers also vnder colour of his calamitie, but in deede for the remembraunce of their owne misshappes: and they had not ceased from weepinge, if sleepe in a manner flyinge vnto them, for greate desire, had not asswaged theire teares. And thus they fell a sleepe. But Thyamis (for so was the Maister of the Theeues called) when they had passed the greatest parte of the night quietly, was after troubled with certaine dreames, & therewith sodainely awaked, for aboute the time, that Cockes crowe, whether it be for that (as men saie) they Naturally perceiue the conuersion of the Sunne, when he approcheth neare to vs, & so are moued to salute that God, or elles, for to muche heate, or desire of meate, by theire crowinge, thei geue suche, as dwel with them warninge to rise to their worke, such a Vision sente from God, appeared vnto him. As he entred into Isis Church at Memphis in his owne Cittie, he thought that al was on fire, & that the Altar filled with al kinde of beastes, did swimme with bloude, & that the Churche porche, the Churchyarde, and euery place thereaboute, were filled with the noyse, and tumulte of menne: and that when he came into the priuiest place of the Church, the Goddes mette him, and gaue Cariclia into his handes, and said, Thyamis, I committe this Maide vnto thy fidelitie, yet hauing, thou shalt not haue her, but shalte be vniuste, and kill a stronger, yet shall not be killed. After he sawe this, he was troubled in his minde, castinge this waie and that waie, how that whiche was forshewed vnto him, might be taken, at length, beinge weary of beatinge his braines thereaboutes, he drewe the meaninge thereof to his owne will.

Twoo reasons why the Cockes crowe.

Memphis Dreame.

And

His Interpretation thereof.

And construed it thus. Thou hauinge, shalte not haue her, that is a wife, not a mayde, any longer. By that thou shalte kill, he coniectured to be meante, thou shalte breake her limmes, whereof for all that Cariclea shoulde not die, and thus did he Interprete his dreame, followinge therein his owne lust, and desire. As sone, as the daie appeared, he commaunded the chiefe of those, who were vnder his iurisdiction, to come vnto him, & charged them to bringe forthe theire Praie, whiche by a grauer name, he termed their spoiles: and callinge for Cnemon, willed him also to bringe those with him, who were committed to his custodie, as they were thus carried, oh (saide they) what shall become of vs? and therewith they desired Cnemon, if by any meanes he mighte, that he woulde healpe them. He promised so to do, and badde them be of good cheare, affirminge that theire Captaine was not altogether barbarously disposed, but had in him some Gentlenes, and Courtesie, as one that was come of a noble stocke, but by necessitie compelled to followe suche trade of life. After they were brought thither, & the reste of the company made haste also, and Thyamis was sette in a hier place, then the reste in the Ilande whiche he appointed the place of theire mætinge, and had commaunded Cnemon (for he vnderstode by this time the Egyptian tongue perfectly, but Thyamis was not very well skilled in the Greeke) to interprete what he saide to the Prisoners: my mates (q he) of what minde I haue ben euer towarde you, you know very wel. For I (as you can beare me witnes) as though I were the Sonne of the Priest of Memphis, frustrate of the Priestely honour, for that my yonger brother by crafte beguiled me of the same, when I fledde to you, the better to reuenge my wronge, and recouer mine Auncient estate, by all your voices, made youre Captaine, haue hitherto liued with you, and not geuen any special honour to my selfe, more then to any of the common sorte. But whether

The Oration of Thyamis, to his mates.

monye were to be deuided, I euer loued equalitie, or pri-
soners solde, I alwaies brought the summe forth to you,
accomptinge it the office of him, that wil rule well, to dw
moste him selfe, and take equal parte of that is gotten, as
others of the prisoners dw, suche as were stronge, I euer
Judged to you, and the feble sorte I solde to make mo-
ney of: I neuer did wronge to wemen, for suche as were
of gwd Parentage, I suffered to departe, either redéemed
with monie, or els, for pittie of theire ill happe, and suche
as were of inferiour cõdition, whom not onely the Lawe
of Armes made prisoners, but also theire continuall vse
had taught to serue: I distributed to euery one of you, to
dw you seruice. At this time, of al the spoiles, I craue, one
thing onely of you, this straunge Maide, whom although
I might géeue vnto my selfe, I thought I should dw bet-
ter to take her with al your consentes. For it is a foolishe
thinge, by constrayninge a Captiue, to séeme to dw any
thinge contrary to his frendes pleasure. Wherefore, I
craue this gwd tourne at youre handes, not for nought,
but rewardinge you againe in suche sorte, that of all
the other bootie, I will haue no parte at all, for séeinge
the Prophetical sorte of men, despiseth the common sorte
of wemen, I haue decreed to make her my companion,
not for pleasure so muche, as to haue issue by her: and
therefore am contente to rehearse to you the causes that
moue me thus to dw. Firste, shée séemeth to be of a gwd
Parentage, whiche a man maie easily gheasse by the
Kitches founde aboute her. Secondely, for that shée is
nothinge broken with these aduersities, but euen nowe
also of a bawtie stomake against Fortune. Lastly, I
sée shée is of an excellente nature, and gwd disposition by
diuers argumentes: for shée dothe not onely passe all
other in bewtie, and modestie of countenaunce, but also
moueth all suche as looke vppon her, to a certaine kinde
of grauitie, and shall shée not therefore leaue behinde
her, a worthie estimation of her selfe? and whiche is

The dewtie of a good Captaine.

Thyamis desireth to haue Cariclia for his share, to make her his wife.

especially aboue all that is spoken, to be considered, shée semeth to be the Priest of some Goddesse. For euen in her aduersitie, shée accompteth it an intollerable, and heynous offence, to leaue of her sacred stole, and Lawrel garlande. Can there be therefore any Marriage (oh you that be presente) more méete, then that a man beinge a Prophete shoulde Marrie one consecrated to some God? All they that were presente approued his saeinges, and praied the Goddes to géeue him ioye of his Marriage. Whiche thinge, when he hearde, he saide to them againe, I thanke you all, but in mine opinion, it shall not be amisse, if aboute this matter wée enquire the Maydes minde, for if I liste to vse mine owne authoritie, my will were sufficiente, because it is a néedelesse thinge to aske theire good will, whome a man maie constraine. But in this case, séeinge wée intreate of a lawefull Marriage, it is conuenient to be donne with bothe consentes: and so turninge his talke to them, asked the Mayde howe shée liked that, whiche was propounded as touchinge her Marriage, & therewithal willed them to declare what they were, and where they were borne. But shée castinge her eies to the grounde, firste, after a good season lifted vp her head, as though shée had premeditated somewhat, and therewithall loking vpon Thyamis, and with the brightnes of her bewtie, abaished him more then euer shée did before (for by the inwarde cogitation of her minde, her chéekes became more redde then accustomably they were, and her eies were very earnestly bente vpon him) spake thus by Cnemon her Interpreter. It were more méete, that my brother Theagenes here shoulde haue tolde this tale, for mine opinion is, that a woman ought to keepe silence, and a man emongest men shoulde make answeare. But séeinge you haue geuen me leaue to speake, it is an especiall token of your courtesie, that you rather meane by perswasion to attempte that, whiche is iuste, then by force to compell: and the rather, because

Thyamis asketh Cariclia her opinion, and cõsente to the Marriage.

Cariclias answeare.

The duetie of a woman in the presence of menne.

because that which hath benne spoken, most touched me, I am constrained to passe these bondes: I prescribed my selfe, to answeare to the Victors question in so greate an assembly of men. We were borne in Ionia, and are come of a Noble house of Ephesus. When wée came to the age of fouretiene yéres, by the Lawe (whiche calleth suche to the office of Priesthode) I was made Priestc, to Diana, & this my brother to Apollo. But for asmuche as this honour lasted but for a yére, and oure time was expired, we prepared to go to Deles with our sacred attyre, and there to make certaine Plaies, and to géue ouer our Priesthode, according to the manner of our Auncestors. And for this cause was our Shippe loden with Golde, Siluer, godly Apparel, and other necessaries, asmuch as were sufficient for the expences of the same, and to make the people a publike feaste: & thus we losed out of the Hauen, but our Parentes for that they were olde, and feared the daungerousnes of the viage, taried at home: but many of the other Citezens some in our shippe, semme other in shippes of theire owne, came to accompanie vs. After we had ended the greatest parte of our viage, a tempest suddainely arose, and a vehement winde, with fearefull blastes, mouing great waues of the Sea, caused vs to leaue our determined Journey, and the gouernour ouercomen with the greatnes of the daunger, gaue ouer the gouernement, & within a while after, comminge out of the Hulke, committed the rule thereof to Fortune. Then were wé driuen with the winde seuen daies, and seuen nightes, at laste, wé were caste vpon the shore, where in you founde vs, and sawe the greate slaughter in which place the Marriners, as wé were banketinge, for ioye vnlooked, for deliuery, assaulted vs, and for our ritches sought to destroie vs, but they were all slaine, not without the destruction of oure Frendes, and acquaintaunce, and wé onely miserable Creatures (which woulde God had not happened) obtained the Victorie.

But seeinge it is thus, we haue good cause in this pointe, to accompte our selues happy, bicause somme God hathe brought vs into your handes, where those who feared death, haue nowe space to thinke on Marriage. Whiche surely I wil not refuse. For, that the Captaine should be iudged worthy the Victors bedde, dothe not onely passe all other felicitie, but that a Priestes Sonne shal marrie a woman cõsecrated to the Goddes, seemeth not to be done without the singular foresight, and prouidence of God. I therefore craue but one thing onely, at thy hand Thyamis, suffer me firste, as soone as I shal come to my Cittie, or any place where is an Altare, or Church sacred to Appollo, to surrender mine office, and the tokens thereof. This might be donne very commodiously at Memphis, when you haue recouered ỹ honour of your Priesthode, for by that meanes it should come to passe, that Marriage ioined with Victorie, & after good lucke celebrated, shalbe muche more merie. But whither this muste be donne before, or after, I leaue it to your discretion: onely my request is, that I may fulfil the Rites of my Countrie, before I knowe that you wil hereunto agree, who haue ben brought vp from your childehode, aboute holy Offices, & thinke also very well, & reuerently of the Goddes. With this shee made an ende of speaking, and beganne bitterly to weepe. All they, who were presente, praised her, and willed, that it should be donne euen so, & for their partes, they promised theire ready aide, to do what so euer he woulde. Thyamis also partely willinge, partely against his will, consented thereunto. For the more desire that he had towarde Cariclia, he accompted that same houre wherein these thinges were a doinge, to be an infinite time. Againe he was pleased with her Oration, as it had benne with somme Meremaydes songe, and was enforced to consente to her, and therewithall he thought vpon his dreame, supposing that he should be Married at Memphis. This donne, hauing firste deuided their bottie, and

Cariclia seemeth to consent, but taketh a delaie finely.

Shee appointeth the place of her Marriage.

Thyamis is scante contente to driue of the mater so longe.

and takinge somme of the beste Iuelles, whiche of theire owne accorde they gaue him, he suffered euery man to departe, with further commaundemente to be ready the tenth daie after, to goe towarde Memphis. He let the Greekes haue the Tabernacle that they had before: And with them was Cnemon, not as a keper nowe, but as a companion, and Thyamis furnished them with as good victuall, as there might be gotten. Whereof also Theagenes, for his sisters sake, had part. He determined not to loke vpon Cariclia very ofte, that her bewtie might not moue his hotte desire, to do somewhat contrarie to that, which by common counsell was Decreed, as was before rehearsed. And for these causes, Thyamis would not loke vpon the Mayde, thinkinge it an impossible thinge, that a man shoulde bothe loke vpon a faire Mayde, and keepe him self within the bondes of temperance. But Cnemon after euery man was quickly dispatched, and were crept into theire corners, which they had in the Marishe, went to seeke the Herbe, whiche the daie before he promised Theagenes. At this time Theagenes hauinge gotten fit opportunitie, weapt & cried out, speakinge neuer a worde to Cariclia, but without ceasing called vpon the Goddes. And when shee asked him whither after his accustomed manner he deplored the common mishappe, or had any newe greefe befallen him: what (q he) can be more newe, or contrarie to equitie, then to breake an othe, and finall agreemente: Cariclia hathe forgotten me, and is content to marrie another man. God defende, saide the Mayde: I praie you be not more greeuous vnto me, then the miseries I haue already, neither mistéeme any thinge, by my talke applied to the time, and perhappes to somme purpose, seinge you haue before by many argumentes, tried howe I am affected towarde you. Excepte perchaunce, the contrarie maie happen, and that you sooner chaunge your minde, then I will departe from any the leste iote of my promise. For I am contente, and take in good parte

sight oftentimes moueth a man to doo somme what contrarie to good tēperance, and therefore Thyamis shunned this sight.

Theagenes is offended with Cariclias Oration.

Her wittie answeare to him.

all theſe calamities, but that I ſhall not liue chaſtely, and temperatly, there ſhalbe no torment, that maie conſtraine me. In one thinge onely I know, I haue not ruled my ſelf, that is, in the loue that I haue borne to you, from the beginninge, but notwithſtandinge it is bothe lawfull, and honeſte: for I like not your Louer, but at the firſte concludinge marriage with you, haue committed my ſelfe to you, and haue liued chaſtely without copulation hitherto, not without refuſinge you oftentimes, proferinge me ſuch thinges, and haue waited for occaſion to be married, if any where it might lawfully be donne, whiche thinge, at the firſte, was decreed betweene vs, and abous al thinges, by othe eſtabliſhed. Beſide this, conſider how vaine you are, if you ſuppoſe, that I eſteeme more of a Barbarous fellowe, then a Grecian of a theefe, then of him, whome with my harte I loue. What did thoſe thinges then meane, ſaid Theagenes, which in that godly companie were of you openly rehearſed? For in y you fained me to be your Brother, it was a very wiſe diuiſe, whiche cauſed Thyamis to be farre from the Ialouſie of our loue, and made vs to be togeather ſafely. I perceiued alſo to what ende that tended, whiche you ſaide of Ionia, and of wandringe aboute Delos. For they were ſhadowes which might eaſily couer the truth, and deceiue in deede the Auditours. But ſo readily to approue the marriage, and openly to conclude the ſame, and to appointe the time, therefore what that ſhoulde ſignifie, neither coulde I gheſſe, neither woulde I. But I wiſhed that the Earthe mighte haue cloſen, and ſwalowed me vp, rather then that I ſhoulde haue ſeene ſuche an ende of the trauelles, and hope that for your ſake I vndertooke. Herewithall Cariclia embraced Theagenes, and kiſſed him a thouſande times, and bemoyſtinge his face with her teares, oh in howe good parte, ſaide ſhee, doo I take theſe teares, that for my ſake you ſuſtaine? For hereby you declare, that you quaple not in your

Theagenes is not al ſatisfied with the anſwere.

Cariclia taketh in very good parte his doubtfulnes of her ſtedfaſtneſſe.

in your loue towarde me, although many miseries de-
pende thereupon. But knowe for a truthe Theagenes,
that at this time wee had not talked togeather, If I had
not made him such a promise. For drawinge backe with
labouringe a contrarie waie, dothe muche kindell the
force of vehemente desire: Whereas in yeeldinge talke, *The propertie of a gentle and sweete, in yeeldinge talke.*
and applieinge the same to the mouinge of his wil, hathe
quieted his burning loue, & with the pleasantnesse of my
promise, hathe brought on sleepe to his hastie appetite.
For rude Louers at the firste, thinke that they muste
laboure to haue a promise, & after are of quieter mindes,
still houeringe in hope, and trustinge, that at lengthe, *Procrastination is sommetime profitable.*
they shall enioye that, whiche was promised. All
whiche thinges I foresceinge, by my present talke, com-
mitted my selfe to him, commendinge that, whiche shall
followe, to the Goddes, and the Angell, that at the firste
hathe obteyned the tuition of our loue. Oftentimes the
space of a daie, or twoo hathe benne very healthefull, and
brought thinges to happy passe, whiche before by no de-
uice coulde any man bringe to prosperous ende: Where-
fore I also at this time haue preferred this inuention be-
fore all other, ponderinge with vncertaintie, that which
is moste sure. Wee muste therefore (sweete loue) vse this
policie wisely, and kéepe it secretely, not onely from all
other, but also from Cnemon too. For although he séeme
to fauoure oure estate, and is a Grecian, yet beinge at
this time a prisoner, will perhappes, if occasion serue,
be ready to doo the Captaine a good turne. For neither
this time of friendeshippe, neither Countriemanshippe,
is a sufficiente pledge to vs of his fidelitie, and truthe:
Wherefore if at any time by suspicion, he geather
any thinge touchinge oure estate, at the firste wee muste
denie it. For that manner of a lie is tollerable whiche *What lie is beste to be borne withall.*
profitethe the Inuentoure, and hurtethe not the bea-
rer. While Cariclia spake these thinges, and many suche
other

other to this pourpole: Cnemon ranne in hastily, and declaring a great perturbation by his countenance. Theagenes (q he) I bringe you this Herbe, wherewith I praye you dresse your owne woundes. But I feare me, you must prepare your self, to receiue other as great woūdes, & trauelles as these. But he asked of him, what the mater was, and desired him to telle it more plainely. The time (aunswered he) will not suffer me: for it is to be feared, lest we shoulde feele the stripes before, I coulde tel you the circumstances. But followe me quickly, and Cariclia also, and thus he carried them bothe to Thyamis. Whom when he founde scouring of his Helmet, and sharpening the pointe of his Speare, in good time (saide he) are you in hande with your Armour, put them on quickely your selfe, and commaunde the other to do the like. For suche a companie of enimies is at hande as I neuer sawe before, and are so neare vs, that I standinge on the toppe of the nexte Hille, sawe them, and for that cause came runninge as faste I coulde to tel you of their commінge, and haue moreouer by the waie as I came, commaunded suche as I sawe, to be in a readinesse. Thyamis, when he he hearde this, loked vp, and asked where Cariclia was, as though he he had benne more carefull for her, then for him selfe. Whome when Cnemon had shewed to him, standinge at the doore, carrie her alone (q he) into the Denne, where our treasures are safely keapte, so that none see her. And leauinge her charely there, couered her face with a muffler as the manner is, and came quickely againe. As for the warre, let me alone with it. He bad his Shielde bearer bringe his offeringe, that after sacrifice donne to the Goddes, they might beginne the battell: Cnemon did as he was commaunded, and carried Cariclia awaie diuerly lamentinge, and ofte lokinge backe vnto Theagenes, and at the length, put her into the Denne. This was no naturall woorke, as many are bothe

Cnemon telleth Thyamis of their Enimies at hande.

Cariclia carried to be keapte in the Theeues Denne, where their treasure was.

The propertie of that Denne.

bothe in, & vnder the Earthe: but deuised by the witte of Theæues, that followed nature, and digged out by their handes very artificially, to kéepe theire spoyles. And it was made after this sorte. It had a very narrowe mouthe, and was shut with priuie dores, so that euen the Threshoulde was in stéede of a gate when néede required: and woulde open and shut very easily: the inner part was countermined with diuers ouerthwart waies, the whiche sommetime woulde runne alonge by them selues a greate waye, sommetime, they woulde be entangled like the rootes of trées, but in the ende, they all leadde to one plaine place, whiche receiued a little lighte out of the marisches at a little lokte in the toppe, when Cnemon was well experienced in that place, and had put Cariclia into the same, and comforted her many wayes, but especially in that he promised her, that he with Theagenes, at nighte woulde comme vnto her, and that he would not suffer him to strike one stroke in the battaile, but priuelie conueyed him out of the same, he lefte her, who spake not one worde, but was stricken with that mischieke, as if it had benne with deathe, in that shée was depriued of Theagenes, whome shée loued as her owne soule, and wente forthe, and in shuttinge of the outmost dore, he weapte a little, not onely for that of force he was constrained so to dó, but for her sake also, in asmuche as almoste he had buried her quicke, and committed the ioyfullest name in the worlde, Cariclia, to night, and darkenesse. This donne, he ranne backe to Thyamis, whome he founde very desirous to fighte with Theagenes, well armed, and makinge those that were with him, almoste madde with his earnest Oracion, for as he stode in the middest of them, he sayde thus, my mates, I sée not to what ende it shoulde tende, to vse many woordes in exhorting you, who néede no incouragement at all, but euer haue accoumpted warre, the pleasantest

The Oration of Thyamis to his companions.

like: especially, for that the suddaine approchinge of our enimies will not permitte vs to vse many wordes, for seinge our enimies do nowe violently assaulte vs, if wee shoulde not with like courrage propulse theire violence, it were altogeather a pointe of those, that in like case, were voyde of Counsell, and at theire wittes ende. Sithe therefore wee knowe, wee fight not for our wiues, and children, whiche onely in somme were ynoughe to make them plucke vp theire hartes, (although in deede they are not of greate valewe, and wee shall haue all that whiche the Conquerours do gaine, if wee gette the victorie) but for our owne liues, & safetie, for warre amonge Theeues, is neither taken vp with truce, nor ended with league, but it muste needes be, that the Victours shall liue, those who are ouercommed muste die, let vs euen with our hartes, and handes haste to meete our cruell enimies. When he had sayde thus, he loked aboute for his Shielde bearer, and called him by name, Thermutes, but when he coulde not see him any where, greeuously threatninge him, he ranne as faste as he coulde to the landinge place. For by this time was the battell begonne, and a man mighte see those that dwelled a farre, euen in outer coaste of the Fenne come into theire enimies handes, for they, who came vpon them, burned vp the Boates, and Cotages of suche, as either were slaine, or els fledde out of the Battaile, whose eyes also were daseled with the greate, and intollerable brightnesse of the fire, that burned vp the Reedes, whereof there was greate plentie, and theire eares filled with the greate noyse, and tumulte, so that now a man might bothe see, and heare the whole manner of the skirmishe, those who dwelled there, mainteininge the Battaile with all theire power, and strengthe, and theire enimies beinge more in number, and takinge them at a suddaine, killed somme of them on the earthe,

Howe Warre with Theeues is ended.

other

other somme they drowned in the Pole with Boates, and houses to, of all, whiche, aswell of those that fought by lande, and lake, did kill, and were killed, as also of those, who were besette with Fiere, and Water, arose a marueilous sounde in the Ayre, whiche when Thyamis sawe, he remembred his dreame, wherein he sawe Isis, and her Churche filled with fiere, and deade menne, and supposinge thereby to be meante, that whiche he nowe had scene, gathered thereof a contrarie interpretation to that he made before, that hauinge, thou shalt not haue Cariclia, as taken awaie by Marte, and that he shoulde kill, and not wounde her, that is, with his sworde, & not with Carnall copulation. At lengthe railinge on the Goddes, as though shée had beguiled him, and thinkinge it not méete, that any other shoulde enioye Cariclia, commaundinge his men to kéepe their places, and mainteine the Battaile as longe as thei might: him selfe fighting in euery parte of the Ilande, and diuers times making priuie erruptions, out of euery quarter vpon his enimies, thinkinge it also to be good, if that waie he could preuaile againste them, him selfe as though he wente to sécke for Thermutis, & do certaine Sacrifices to his priuie Goddes, sufferinge no man to goe with him, in haste wente to the Caue. Surely a barbarous nature cannot easily be withdrawen, or turned from that, that he hathe once determined. And if the Barbarous people be once in dispaire of theire owne saftie, they haue a custome to kill all those, by whome they sette muche, and whose companie they desire after deathe, or els woulde kéepe them from the violence, and wronge of theire enimies. For that same cause also Thyamis, forgettinge all that he had to do, beinge inclosed with his enimies armie, as if he had benne caughte in a Nette, almoste enraged with loue, gelousie, & anger, after he came in haste to the Caue, goeinge into the same, crieing with a loude voice,

and speakinge many thinges in the Egyptian tongue, as sone as he heard one speake Greeke to him aboute the entrie of the Caue, & was conducted to her by her voyce, he laied his lefte hande vpon her heade, & with his sworde thruste her through the body a little beneath the pappes, and after this sorowfull sorte, that woman geuinge vp her laste, and ghostly grone, was slaine. But he, after he came out, and had shut the dore, and caste a little grauell thereon, with teares, saide, these espousalles hast thou at my hande: and comminge to his Boates, founde a greate many ready to runne theire waie, as sone as they laide eies on theire Enimies, & Thermites also comminge to doo sacrifice, chidinge him sharpely, for that he had offered the moste acceptable offeringe already, went with him into a Boate, and had an other to rowe them, for the Boates that they vse in the poles, will carrie no more, beinge but rudely hewed out of the whole Tree. Theagenes also, & Cnemon toke an other Boate, so did all the reste. After they had gonne a little from the Ilande, and rather rowinge aboute the bankes then venturing into the Deepe, they staied their Oares, & sette theire Boates a fronte, as thoughe they woulde haue receiued theire enimies face to face. After this prouision, goeinge forewarde a little, but not mindinge to abide the mouinge of the Waters, as sone as they sawe theire enimies, fledde, and woulde not abyde the firste Clamor, and Noise of the battel. Theagenes also, and Cnemon, but not for feare, by little, and little withdrewe them selues, onely Thyamis accompted it a shame to flie, and not in minde to liue after Cariclia, thrust him selfe into the thickeste presse of his Enimies, and as sone as they were comme to blowes, one cried out, this is Thyamis, let euery man doo his beste to take him aliue, and therewithall they compassed him aboute, and helde him enclosed as a ringe, in the middeste of them.

The description of theire battaile.

And

And fought againſte them ſtoutely, and to ſée howe he wounded ſomme, and killed other ſomme, it was a worthy fighte. For of ſo greate a number there was none, that either drewe his ſworde againſte him, or elles caſte any darte, but euery man laboured to take him aliue, he fought againſte them a greate while, but at length, he loſte his ſpeare, by reaſon that many fell on him at ones, he loſte alſo his Harneſbeater, who had donne him very good ſeruice, for he beinge deadly wounded (as might be gheaſſed) deſpairinge of his ſaftie, lepte into the pole, and with muche adoo did ſwimme to lande, in as muche as no man remembred to purſue him. And now had they taken Thyamis, and with him thought, that they had gotten the whole victorie: and although they had loſte ſo many of theire companions, yet in aſmuche as they had him in theire handes (by whome they were ſlaine) they had a greater ioye thereby, then ſorrowe for all theire deade Frendes, and kinſfolkes. Suche is the nature of Théeues, that eſtéeme more monie then theire owne liues, and make much of the name of frendſhippe, and affinitie, ſo farre as Lucre, and gaine ſhall extende. Which might eaſily be gathered by theſe, for they were thoſe, who at the Mounte of Nilus called Heracleot, fledde for feare of Thyamis, and his Companions, and were no leſſe gréeued for the loſſe of other mennes goodes, then if they had benne their owne, and therefore toke vp aſwel all ſuche as were theire houſholdfrendes, as alſo thoſe that dwelled neare aboute them, promiſinge them equall parte of theire bootie, and that they woulde be Conductors, and Captaines to guide them thereunto. Nowe why they toke Thyamis priſoner, this was the cauſe. He had a Brother called Petoſiris at Memphis, who contrarie to the manner and ordinaunce of the Countrie (in as muche as he was a ponger Brother) had by craftе beguiled him of the Prieſthode. And hearinge nowe that his Brother was become a Captaine of certaine Robbers,

The nature of a Theefe.

VVhy Thyamis is taken aliue.

and fearinge, leaſte that if he gatte good occaſion he woulde retourne, and manifeſtly detecte his ſubtle dealinge, and beſide this, conſideringe the voice of many people, that ſuppoſed he had ſlaine him, becauſe he coulde no where be ſéene, he promiſed a greate Summe of monie, and other goodes, to thoſe who woulde take and bringe him aliue. Wherewith the Thæues beinge allured, no not in the middeſt of their warre, forgettinge theire gaine, after one knewe him, with the deathe of many of them, toke him aliue, and carried him to lande, and placed the one halfe of them, as a garde aboute him, caſtinge into his téethe diuerſly the curteſie that they vſed towarde him, (although in déede he miſliked worſe theire bandes, then deathe it ſelfe) and the reſte wente to ſearche the Ilande, in hope to finde other Treaſures that they ſought for. But after they had gonne ouer the ſame, and had lefte nothinge, either vntouched, or vnſearched that was there, and had founde nothinge of that they hoped for, excepte a fewe thinges of littell valewe, if oughte was lefte aboute the mouthe of the Caue, while they conueyed the reſte into the grounde, ſettinge fire on the Tabernacles, when it drewe towarde night, and that they might tarry no longer in the Ilande, for feare they ſhoulde falle into the handes of thoſe, that eſcaped out of the Battaile, retourned to their owne Companie.

Thyamis throughe the deathe of many of his enemies, is taken aliue.

Here ended the Firſte Boke.

The Seconde Booke.



ND thus was the Ilande with fire and flame destroyed, Theagenes, and Cnemon, as longe as the Sunne shined vpon the earthe, knewe not of this mischiefe: for the brightnes of the fire, by reason of the Sunne beames in the date time, is muche dimmed. But after the Sunne was sette, and the nighte drewe on, and the fire without impediment mighte be seene a farre of, they somme what couragious, came out of the Pole, and perceiued the whole Ilande to be on fire. Then Theagenes beatinge his heade, and tearinge his heare, saide: Farewel (q he) this daie my life, let here, al feare, dangers, cares, hope, and loue, haue ende, and be dissolued, Cariclia is deade, Theagenes is destroyed, in vaine was I vnhappy man afraide, and contente to betake my selfe to flighte, whiche no man would haue donne, reseruinge my selfe to thée my swéete harte. Surely (my Ioye) I will liue no longer, sith thou arte deade, not accordinge to the common course of nature, whiche is a grieuous thinge, & cõtrary to thine opinion, & not with these handes, which was thy whole desire. With fire (alas wretche that I am) arte thou consumed, & in stéede of lightes at thy Mariage, hathe God ordeined suche lightes for thée? The brauest bewty in the worlde is losse, so that no token of such singulare fairenesse remaineth in the deade bodie. Oh marueilous crueltie, & vnspeakeable wrathe of the Goddes. I haue no leaue to geue her my last imbracinges, I am depriued of my last kisses. While he spake thus, & loked aboute for his sworde, Cnemon rebuked him, saiyng, and what meaneth this Theagenes, saide he? why dw you thus bewaile her ỳ is aliue, Cariclia is safe, feare not. Cnemon (saide he) you may telle madde men, & children this tale. Surely you haue deserued death, for hinderinge me from so

Theagenes thinkinge Cariclia to be brent, lamenteth.

Cnemon comforteth Theagenes.

so pleasante deathe. Therewithall Cnemon sware to him, and tolde him altogeather the commaundemente of Thyamis, how he placed her there, the nature of the same Denne, and howe that it was not to be feared, that the fyre coulde comme to her, beinge broken, and put backe by fire hundred Crankes. Theagenes beganne to comme to him selfe againe, when he hearde this, and hasted to the Ilande, and thought in his minde, that he was in the same already, and made the Denne his chamber, not knowinge the sorrowes whereunto he should falle. Thither they were caried therefore with muche adoe, themselues plaieinge the watermen, for he, who rowed them, with the noyse of the firste conflicte, as it had benne with a Lener, was striken ouer boorde into the lake, thei were therefore carried awaie hither and thither, aswel for that they were bothe ignorant in rowinge, and not placinge the Ores equally, as also for that they had a contrarie winde: But for all that, the readines of theire willes, gotte the victory of theire Ignoraunce in that Arte. When therefore with muche adoe, they were arriued in the Ilande, they ranne to the Tabernakle as faste as thei coulde, which also they founde burned, & could not know it, but onely by the manner of the place, for there coulde nothinge be seene, but the greate stoane, whiche was the Threshoilde, and coner also of the Caue, for a vehemente winde blowinge the fire vpon the cottages whiche were made onely of slender Reede, and suche as greive on the Marishe bankes, burned them vp euery where, & made them almost equall with the grounde, but when the violent fire slaked, and was turned into Asshes, whiche also was driuen awaie by a blaste of winde, and that whiche remained, beinge but a little, was quenched, and graunted them free passage, they came to the Caue, the Postes thereof and the Reedes, they also founde halfe burnte, and openinge the doore, Cnemon leadinge the waie, they ranne downe apace. But after they had gonne a little waie,

wale, Cnemon ſuddainely cried out, O Iupiter, what meaneth this? wée are vndonne: Cariclia is ſlaine. And therewith he caſte his lighte to the grounde, and put it out, and holdinge his handes before his face, fell on his knées, and lamented. But Theagenes as though by violence one had thruſt him downe, fell on the deade body, and helde the ſame in his Armes a greate while without mouinge. Cnemon therefore perceiuinge that he was vtterly ouercomme with ſorrowe, and fearinge leaſte he ſhould do him ſomme harme, toke his ſworde out of his ſcabbarde, and ranne out to lighte his Linke againe. In the meane time Theagenes Tragecally, and with muche ſorrowe lamented: And oh greiſe intollerable, oh manifolde miſchiefes, ſente from ye Goddes, ſaide he. What inſaciable fuery ſo muche rageth ſtill to haue vs deſtroied? who hath banniſhed vs out of our Countrie, caſte vs to dangers by Seas, perilles by Pirates, and hath often deliuered vs into the handes of Robbers, and ſpoyled vs of al our Treaſures? onely one comforte wée had, which is nowe taken from vs, Cariclia is deade, and by enimies hande (my onely Ioie) is ſlaine: while ſhée no doubte defended her Chaſtitie, and reſerued her ſelfe vnto me, ſhée vnhappy creature is deade, and neither had ſhée by her bewtie any pleaſure, neither any commoditie. But oh my ſwéete hart, ſpeake to me laſtly, as thou werte wont to do, and if there be any life in thée, commaunde me to do ſommewhat. Alas thou doeſt holde thy peace, that godly mouthe of thine, out of the whiche proceéded ſo heauenly talke, is ſtopped, darkeneſſe hath poſſeſſed her, who bare the ſtarre of bewtie, and the laſte ende of all hath nowe gotten the beſte Miniſter that belonged to any Temple of the Goddes. Theſe eies of thine, that with paſſinge fayreneſſe loked vpon all men, are nowe without lighte, which he, who killed thée, ſawe not, I am ſure. But by what name ſhall I calle thée? my Spouſe? thou werte neuer eſpouſed my wife? thou werte not

Theagenes bewaileth a dead body. and thought it had benne Cariclia.

Married, what shall I therefore calle thée, or howe shall I lastly speake vnto thée, shall I calle thée by thy most delectable name of all names, Cariclia? Oh Cariclia heare me, thou haste a faithfull louer, and shalt ere it be longe, recouer me, for I will out of hande, with mine owne deathe perfourme a deadly Sacrifice to thée, & with mine owne bloude will I offer a frendly offeringe vnto thée, and this rude Denne shalbe a Sepulchre for vs bothe. It shalbe lawful for vs, after deathe, to enioie either other, whiche while wée liued, the Goddes would not graunte.

Theagenes would haue slaine himselfe.

As sone as he had spoken thus, he set his hãde, as though he would haue drawen out his swoorde, whiche when he founde not, O Cnemon saide he, howe haste thou hurte me, and especially (inured Cariclia, deprined now againe of most delectable company: while he spake thus, through the hollowe holes of the Caue, there was a voice hearde, that called Theagenes, he hearde it well, & was nothinge afraide, & O swéete Soule, pardon me, saide he: by this it manifestly appereth, that thou arte yet aboue the earth, partely for that with violence expulsed out of suche a body, thou canst not departe without greife, partely for that, not yet buried, thou arte chased awaie of infernall Spirites. And when Cnemon came in with a lighte in his hande: the same voice was hearde againe, callinge Theagenes. O Goddes, saide Cnemon, is not this Cariclias voice? Suerly Theagenes, I thinke that shée is yet saued. Wilte not thou yet leaue, saide Theagenes, so ofte to deceiue, and beguile me? In déede, saide Cnemon, I deceiue you, and am my selfe deceiued, if this be not Cariclia that lieth here. And therewithal, he streight waie turned her face vpwarde, which, as sone as he sawe, you Goddes (saide he) whiche be the Authours of al wonders, what strange sighte is this? I sée here Thisbes face, and therewith he lepte backe, and without mouinge any whitte, stode quakinge in a greate admiration. Therewithal Theagenes came somewhat to him selfe, & began

to

to conceiue ſomme better hope in his minde, & comforted Cnemon, whose harte nowe failed him, and desired him in all haste to carrie him to Cariclia. A while after, when Cnemon came ſommewhat to him selfe againe, he loked more aduisedly on her. It was Thisbe in déede, and knew also the Sworde that laie by her, by the Hiltes to be Thyamis his, whiche he for angre, and haste lefte in the wounde. Laste of all, he sawe a little scrowle hange at her breaste, whiche he toke awaie, and would faine haue readde it, but Theagenes would not lette him, but laie on him very earnestly, saieinge, lette vs firste receiue my swéete harte, leaste euen nowe also ſomme God beguile vs: as for these thinges, wé maie know them hereafter. Cnemon was contente, and so takinge the Letter in his hande, and the Sworde also, wente in to Cariclia, who crepinge bothe on handes, and féete to the light, ranne to Theagenes, & hanged aboute his necke, nowe Theagenes thou arte restoared to me againe, saide shé. Thou liuest mine owne Cariclia, q he, oftentimes. At length they fell suddainely to the grounde, holdinge either other in their Armes, without vtteringe any worde, except a little murmuringe, and it lacked but a litle, that they were not bothe deade. For many times too muche gladnes is turned to sorrowe, and immoderate pleasure hath ingendred griefe, whereof our selues are the causes. As also these preserued cõtrary to their hope, and opinion, were in perill, vntill Cnemon takinge a little water in his handes, sprinkled it on their faces, and rubbinge their nostrelles, caused them to comme to them selues againe. When they perceiued that they were so familiarly embraced, and on grounde, they starte vp suddainely, and blushed (but especially Cariclia) because of Cnemon, who had séene these thinges, and desired him to pardon them. He smilinge a little, and willinge to turne their mindes to some mirthe, In mine opinion (saide he) or any mans elles, who hath before wrastled with loue, and hath plea-

The ioye of Theagenes, and Cariclia.

Too muche mirthe oftentimes tourneth to woe.

 santly

lantly yelded thereunto ineuitable chance therof moderately, these thinges are muche prayse worthie. But Theagenes, I could by no meanes commende that, wherof I also was ashamed, when I sawe you shamefully embrace a strange woman, and one to whome you were bounde, by no bonde of frendshippe, for al that I boldely affirmed, your dearest frende was aliue, & safe. Cnemon (q Theagenes) accuse me not to Cariclia, whome in an others body I bewailed, thinkinge her who was slaine, to haue benne this wenche? But forasmuche as the good will of God hath nowe declared, that I was in so doinge beguiled, remẽber I praie you, your owne cowardenes, in asmuche as firste you deplored my case, in the suddaine knowledge of her, who laie there, and though you had a sworde by your side, yet you like a stoute, and valiant warriour, were afraide of a woman, and shée deade, no lesse then if the Goddes had benne in presence. Hereat they smiled a little, but not without teares, as it happeneth to men in suche miserie. After Cariclia had staied a little, and scratchinge her chéeke vnder her eare, I iudge (saide shée) her happy, who soeuer shée was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke that I am in Ialousie, I woulde gladly knowe, what happy woman that was, for whiche were worthy Theagenes teares. If you can tell me, and by what errour you kissed her in steede of me. Suerly (saide he) you wil wonder at it greatly, for Cnemon saith it was that cunninge Player of the Harpe, whiche was Thisbe, the deuiser of the wyles against him, and Demeneta. Herewith Cariclia afraide, asked him, how is it like, that shée should come out of ỹ middest of Greece (as of set pourpose) into the farthest parte of Egypte? or howe is it possible, that when we came hither wée sawe her not? As touching this, saide Cnemon, I haue nothing to saie. But thus much I hearde of her. After that, Demeneta preuented with her crafte, had caste her selfe into the ditche,

and

and my Father had opened the mater to the people, he, at the firste obteined pardon, and was altogeather busied that he might gette leaue of the people to restoare me againe, and make preparation to seeke me. Thisbe nowe bicause of his busines, hauinge little to dw, and banketting without care cõtinually, set, as it were at sale, both her selfe, and her arte: and in asmuche as shée passed Arsmoe in grace, & cunning play, bothe in quicke fingering, and also swéete singinge to her Instrumente, shée perceiued not that she gotte thereby worshyp, enuie, and emulation, conioyned with singuler indignation: chiefely for that shée was beloued of a certaine Marchaunt of Mancratia, named Nansicles, who despised Arsmoe, with whom he accõpanied before, for al that while shée songe, her chéekes swelled, and were vnséemely, with staringe eies, almost leauinge their accustomed place. Wherefore Arsmoe swellinge with anger, and emulation, came to Demenetas kinsfolkes, and tolde them the whole maner of the whiles that Thisbe vsed againste her, whereof somme shée suspected, and Thisbe had tolde her other some, for the familiar acquaintance which was betwéene them. When therefore Demenetas kinsfolkes came togeather to haue my Father condemned, and had procured the most eloquente Oratours, with greate Summes of mony to accuse him, they saide, that Demeneta was killed without Judgement, and not conuicted, and that the Adulterie was pretended to colour the murther, and therefore they required to haue the Adulterer either quicke, or deade, or at leste, to knowe his name. Laste of all, that Thisbe might be brought to examination, which when my Father had promised, & coulde not performe, (for she had prouided that before the date of Judgemente was assigned, and wente her waie with the Marchaunt, as they had appointed) the people takinge the mater in euill parte, Judged him not the killer, in as muche as he had tolde the mater plainely as it was donne, but he hel-

Thisbe is now become an Harlot, and is hated of Arsm

Ariſtippus banniſhed from Athens.

ped to the death of Demeneta, and mine vniuſte banniſhmente, exiled him out of his Countrie, and confiſcated al his goodes, and this commoditie gotte he by his ſeconde Marriage. But the moſte wicked Thisbe, who is ſlaine in my ſight, ſayled from Athens for that cauſe. And thus muche onely coulde I knowe, whiche Anticles tolde me in Egina, with whom I ſayled twice into Ægypt of purpoſe, if I might finde her in Mancratia, to bring her backe to Athens, and deliuer my Father from ſuche ſuſpitions, and accuſations, as were laide againſt him, and take reuenge of her, for all the miſchiefes that ſhée did vnto vs: and hereof in your preſence I make enquirie. Nowe as touchinge the cauſe of my commminge hither, the manner thereof, and the daungers that I ſuffered in this ſpace, you ſhal hereafter knowe. But howe, and by whom Thisbe was ſlaine in this Denne, wée ſhall haue néede perhappes of ſome Oracle to tel vs. Neuertheleſſe, if you will, let vs loke vpon the Letter whiche wée founde in her boſome: it maie be, that wée ſhall learne ſommewhat beſide this in it. They were content, and he openinge it, beganne to reade as foloweth. To Cnemon my Maiſter, Thisbe his enimie and reuenger. Firſte I tel you, of the deathe of Demeneta, whiche for your ſake I deuiſed againſte her, the manner howe I brought it to paſſe, if you do Ranſome me, I wil tell you betwixte vs two. Underſtande, that I was taken by one of the Théeues that are of this crewe, and haue beene here tenne daies already: he ſaithe, that he is the Captaines Harneſbeater, but he will not géeue me leaue ſo muche as to loke abroade, and thus he pounished me, as he ſaithe, for the loue he hathe towarde me, but as farre as I can geather, it is leſte ſomme man els ſhould take mée from him. Yet for all that by the benefite of the ſame God, I ſawe you (my Maiſter) yeſterdaie, and knewe you, and haue therefore ſente this Letter to you by an olde woman my bedfellowe, chargínge her to deliuer it to a beautifull ponge man

Thisbies Letter to Cnemon.

How Thiſle came into that Ilande.

man beinge a Grecian, & the Captaines frende. Redéeme me, I prale thée, out of the handes of the Théefe, and entertaine your Handmaide, and if you will preserue her, knowing this first, that when so euer I offended against you, I was constrained to dw it, but in that I reuenged you of your enimie, I did it of mine owne frée will, but if your anger be so gréeuous againste me, that it will not be allwaged, vse it towarde me as you shall thinke good: so that I maie be in your hande, I care not if I die, for I couet muche better to be slaine of your handes, and to be buried after the manner of the Greekes, then to leade a life more gréeuous then deathe, or els to susteine suche Barbarous Loue, as is more intollerable, thē the hatred of Athens. And thus spake Thisbe in her Letter. But Cnemon saide, Thisbe, as reason is, thou arte slaine, and thy selfe art messenger to tell vs of thy miseries, making declaration of them by thine owne deathe. Thus hathe the Reuenger (as now maie it appeare) dryuing thée ouer all the worlde, not withdrawen her scourge, before thée made me, whom thou haste iniuried, although liuinge in Ægypte, to be ỳ beholder of thy pounishment. But what mischiefe was that, whiche thou diddest deuise againste me, as by thy Letters it maie appeare, whiche Fortune woulde not let thée bringe to ende? Verily, euen nowe also I muche mistruste thée, and am in great doubte, leste the death of Demeneta be but a tale, and that, bothe they beguiled me, who tolde me of the same, and that thou art come by Sea out of Greece, to make in Ægypte another Tragedy of mée. Will you not leaue (saide Theagenes) to be to valiant, and feare the Shadowes, & Spirites, of deade folkes? For you cannot obiecte and saie, that thée hathe either beguiled me, or deceiued my sight, séeinge that I haue no parte in this plaie. But be sure Cnemon, that this body is deade, and therefore, haue you no cause to doubte. But who did you this good turne in killinge her, or how thée was brought hither, or when I, my selfe

Barbarous Loue woorse then hatred.

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am in greate maruill. As for the reste (saide Cnemon) I cannot tell. But surely Thyamis slewe her, as by the swoorde whiche laie by her beinge deade, wée maie gheste. For I knowe it to be his, by the Hilt of Iuory, wherein is an Ægle grauen. Tell me therfore, saide Theagenes, how, when, & wherefore he killed her. How can I tel you, aunsweared Cnemon? For this Caue hathe not made me a Sothsaier, as dothe Apolloes Churthe, or those that enter into Trophonius Denne, which rapte with Diuine furie, doo proficie. When Theagenes, and Cariclia hearde this, suddainely lamentinge, O Pitho, O Delphi, cried they: wherewith Cnemon was abashed, and wiste not what they had conceiued by the name of Pitho: and thus were they occupied. But Thermutis, Thyamis Harnesbearer, after he beinge wounded, had escaped the battail, and sailed to lande: when nighte came, he gotte a lose Boate, and hasted to goe to the Iland, & Thisbe whom he tooke a fewe daies before frō Mansicles a Marchant, in a narrowe waie, at the side of the Hill. But after the broile began, and the enimies approched, when Thyamis sente him to fetche the Sacrifice to the Goddes, he desiringe to place her without the daunger of weapons, and to kéepe her for him selfe in safety, put her priuily into the Caue, and for haste lefte her but in the entrie thereof. In which place, as shée at the first was lefte, partly for feare of the présent perilles, partly for that shée knew not the waies that wente into the bottome of the Caue. Thyamis finding her in stéede of Cariclia, slewe her. To her therefore Thermutis made haste, after he escaped out of the battaile, & as sone as he was landed in the Iland, he ranne to the Tabernacles, where beside asshes he founde nothinge. But findinge at length the mouthe of the Caue by the stoane, and the reade, if any were left, on fiere, he ranne downe in great haste, and called Thisbe by name: whom after he founde deade, and standinge a good while without mouinge, in a greate studie: at length, hearinge

Thyamis his worde.

Trophynius Denne.

Thisbe taken by Thermutis.

Thyamis killed her in steede of Cariclia.

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out of the inner partes of the Caue, a certaine noyse, and sounde, (for Theagenes, and Cnemon were yet in talke) he straight deemed that they had slaine her, was therefore much troubled in his mind, & could not wel tel what to do: For the Barbarous angre, and fearcenesse whiche is naturally grafted in Thæues, kindled the more, for that he was nowe beguiled of his loue, moued him to set vpon them whome he deemed to be, the Authours of that murther, but for that he neither had armour nor weapō, he was constrained whither he would, or no, to be quiet: he thought it good therfore, not to come vpon them, as an enimie at the firste, but if he could get any Armour, then to set on them after. When he had thus determined, he came to Theagenes, and loked about with eies frowning, and terribly bent, so that with his contenance he plainely bewraied the inwarde cogitation of his minde. They seeinge a man comme in vppon them suddainely, soare wounded, naked, and with a blouddy face, behaued not them selues all alike, but Cariclia ranne into a corner of the Caue, fearinge perhappes, to loke vpon a man so deformed, and naked. Cnemon seeinge Thermutes contrary to his expectation, and knowinge him well, mistrustinge that he woulde enterprise sommewhat, helde his peace, and stepped backe. But that sight did not so muche feare Theagenes, as moue him to wrath, who drewe his sword, and made as though he woulde strike him, if he sturred, and bad him stande, or els (q he) thou shalte knowe the price of thy comminge, and the cause is, for that I knowe thee not, nor why thou commest. Thermutis came neare him, and spake him faire, hauinge rather respecte to the presente time, then for that he was accustomed so to do, and desired Cnemon to be his friende, and sayde, that he had deserued to be holpen at his hande, bicause he neuer had donne him wronge, and had ben his companion the dale before, and that he came to them as to his friendes. Cnemon was moued with his wordes, and comming to

him, helped him vp, for he helde Theagenes by the knées, and enquired of him where Thyamis was, he tolde him euery thinge, howe he fought with his enimies, howe he wente into the thickeſt preſſe of them, and neither feared his owne ſafetie, nor their healthe, howe he ſlewe euery man that came within his reache, but him ſelfe was garded and compaſſed about, and ſtraight charge giuen, that euery man ſhoulde forbeare Thyamis. But what became of him at length, he coulde not tell, & I grænouſly wounded, (q he) ſwomme to lande, and at this time am comme into the Caue to ſeeke Thisbe. And therewith they aſked him, what he had to do with Thisbe, or howe he came by her. Thermutis then tolde them alſo, howe he toke her from certaine Merchantes, and howe he loued her wonderfully, and keapt her priuily in his owne Tabernacle, and before the comming of the enimies, put her into this Caue, and that he now founde her ſlaine, by ſome, whom he knewe not, but he woulde be gladde to vnderſtande, why, and for what occaſion it was donne. Cnemon herewith deſirous to deliuer him ſelfe, quickly from all ſuſpition, Thyamis killed her, ſaide he, & therewith for proufe he ſhewed him the ſworde whiche they founde by her, when ſhe was ſlaine, which as ſone as Thermutis ſawe bloudy, and almoſte warme with the late ſlaughter, and knew that it was Thyamis ſworde in deede, fetching a great ſighe from the bottome of his hart, not knowing what was donne further, wente out of the Denne, and ſayde neuer a worde, and comminge to the deade body, and laieinge his heade on her breaſte, O Thisbe, ſaide he ofte, but nothinge els, repeatinge the name onely, and within a while his ſences faylinge him, he fell on ſléepe, Theagenes, Cariclia, and Cnemon, beganne to thinke of their owne buſineſſe, and ſéemed as thoughe they woulde conſulte thereof: but their manifolde miſeries paſſed the greateneſſe of their calamities preſente, and the vncertainetie of that whiche was to come, did hinder & darken

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the reasonable parte of the minde, so that they loked one vpon an other, and euery one loked what his fellowe woulde saie, as touchinge their present state, after this, their hope saylinge them, they woulde caste their eies to the grounde, and with sorowfull sighes, and grieuous mourninges lift them vp againe, at length Cnemon laied him selfe on the grounde, Theagenes satte downe on a stoane, and Cariclia leaned on him, and strined a great while to ouercomme sleepe, for desire to consider sommewhat of theire presente affaires, but they with sorowe and labour much abated, although against their willes, were constrained to obey nature, and out of their greate beautnesse they fell into a pleasant sleepe. Thus was the reasonable parte of the minde, of force constrained, to agree with the affection of the body. But after they had slumbred a while, so that their eies were yet scante shut, Cariclia, who laie there with them, had a maruellous dreame, & this it was shee thought. A man with a roughe head, terrible scowlinge eyes, and bloudy handes, pulled out one of her eyes, herewith shee suddainely cried out, saieinge, that shee had losste one of her eyes, & called for Theagenes, who straight was at hande, and did bewaile her harme, as if in his sleepe he had felt the same. But she put her hande to her face, and felte euery where for that eye, which was losste, and as sone as she knewe it was a dreame, it is a dreame Theagenes, saide shee, I haue mine eie, come hither and feare not: Theagenes was herewith well pleased, and as meete is, (q he) you haue your eyes as bright as Sunne beames: But what ailed you, or why were you so afraide? An ill fauoured frowarde fellowe (q shee) nothinge fearing your inuincible strength, came to me as I leaned on your knees, with a swoorde in his hande, in suche sorte, that verily I thought he had pluckt out my right eye. And I woulde to God (saide shee) it had ben so in deede, rather then appeared to me in my sleepe. God defende (saide he) and sende vs better lucke, I wishe

Cariclias dreame.

Cariclias exposition of her dreame.

lt, saide shée, bicause it were better for me to lose bothe mine eies, then to be sorrowful for the losse of you. Surely I am soare afraide, leste you be mente by this dreame, whom I esteeme as mine eye, my life, and al my ritches. Not so, saide Cnemon, (for he hearde al, beinge waked at the firste crie of Cariclia) it seemeth to me, ý your dreame shoulde meane an other thinge, & therefore tell me whether your Parentes be aliue, shée sayde yea, if euer they were aliue. Then Judge sayde he, that your Father is deade, and that I geather by this, for as muche as wée knowe that our Parentes be the cause, and Authoures of our life, and that wée see the light of daie. Wherefore by good reason, dreames do liken our Father, & Mother to a payre of eyes, for as muche as they be the cause aswell of the sight, as of that maie be seene. This is much, saide Cariclia, but God graunte that this be rather true, then the other, and that your interpretation preuaile, & I be called the false Prophete. These thinges shal thus come to passe, no doubt sayde Cnemon, & therefore you must be content therewith, but wée in déede seeme to dreame trifling thus longe about dreames and fansies, without any consideration of our owne businesse, & the rather seeinge that this Ægyptian (he meant Thermutis) is absent and bewayleth his breathlesse Loue. Theagenes answeared him, and saide, Cnemon, for as muche as some God hathe ioyned you to vs, & made you partaker of our calamities. Let vs heare your aduice first, for you are skilled in these Countries, and vnderstande their tongue well, and wée are not so méete to consult of that which is necessary, for ý wée are drowned with greater dangers. Cnemon therfore musing a litle, spake thus. Which of vs is in greater miserie, I cannot tel, for I am sure that God hathe layde calamities ynough vpon my backe also: But for that you bid me, as the elder, to geue mine aduise as touching the present case, this is my minde. This Ilande as you see, is deserte, & hathe no man in it, but vs: moreouer of Siluer, and

Cnemons exposition of Cariclias dreame.

Why our Parentes be likened to a paire of eies.

Cnemons aduice as touching their present affaires.

and Gould, & precious apparel, here is great stoare. For of suche thinges Thyamis, & his companions, haue taken much, as wel from vs, as also from others, & hath layed it here, but as for Corne, & other thinges whereby our life may be maintained, there is not one whitte. Wée are in daunger therfore if we tarrie here longe, either to perish for hode, or with the returne of our enimies, or of those who haue benne of this felowship, if they come to fetche this monie, whereof they all knowe. If any of these thinges happen, it shall not be possible for vs to escape without deathe, or if they deale more frendly with vs, wée shalbe subiecte to their reprochful dealing, & scornful behauiours. For seinge that these Heardsmenne be alwaies faithlesse, now are they moste, for that thei wante a Captaine, & Ruler, that may constraine them to be moderate, wée must therefore leaue and forsake this Iland, no lesse then harmefull snares, or a very prison in déede. And firste dispatche awaie Thermutis, vnder pretence to enquire, and séeke to know some certainetie of Thyamis. Then shall wée consulte more safely together, & thinke of those thinges that are nédefull. And if this were not, yet it is a pointe of wisedome, to put out of our company a man by nature vnconstant, indued with rude and vncurteous maners, whiche els mistrusteth somewhat of vs for Thisbes sake, and will not reste, till he haue (if occasion serue) by fraude beguiled vs. They allowed his saieinge well, and thought it good to do euen so: wherefore they wente to the entrie of the Caue (for they perceiued it was daie by this time) and waked Thermutis very drowsie with slépe, and when they had declared to him the likelihode of their Counsell, and had easily perswaded him, beinge a fickle felowe, and had caste Thisbe into a litle pitte, and as muche dulte on her, as was to be founde aboute the Tabernacle, and donne to her as Religiously as the time would suffer, and with teares, and wéepinges, in stéede of all other Ceremonies buried her,

A good Captaine causeth disordered people to liue orderly.

Necessitas plus posse quàm pietas solet. Seneca.

they ſente Thermutis aboute the pretended buſines, as was decreed, but he, after he had gone a little waie, returned againe, and ſaide, that he woulde not goe alone, neither raſhly obiecte him ſelfe to ſo preſente a daunger, as to be a ſpie, excepte Cnemon might goe with him. Whiche thing when Theagenes perceiued, that Cnemon did detracte (for when he harde what the Ægyptian ſaid, he ſeemed to be muche troubled in his minde, and ſore afraide) ſaide to him. Thou arte able to geeue good Councell, but thy harte faileth thee, which thinge I haue bothe at other times well perceiued, but eſpecially nowe. But plucke vp your ſpyrytes, and take a good harte to you, for at this time it ſeemeth neceſſarie to conſent, and goe with him, that he conceiue no ſuſpicion of our determined flight (for there is no daunger for him that is armed, and hath a ſworde, to goe with one vtterly Unarmed) and then if occaſion ſerue, to ſlippe from him, and come to vs into ſome Village hereby, whiche wee will agree vpon.

Chemmis a Towne of Ægypte by Nylus.

Cnemon was contente, and appointed a certaine towne called Chemmis, very Ritche, and wel peopled, Cytuated on a Hill vpon the banke of Nylus, that it maie thereby be the better defended, from the inuaſion of the heardmen. And it was to it after they were ouer the lake, almoſte an hundred furlonges, and they ſhould goe right forthe. It wilbe harde, ſaide Theagenes, eſpecially for Cariclia, who hath not benne accuſtomed to goe any longe iourneies. But for all that, we will goe, and counterfeite our ſelues to be beggers, & ſuche as goe aboute with certaine Juglinge caſtes to gette our liuinge. That wilbe well (ſaide Cnemon) for you be very euill fauoured people, but moſte Cariclia, whoſe eie was lately pulled out, wherefore me thinketh, you wil not onely aſke peeces of breade, but Couerletes, and Caldrons. Hereat they ſmyled a little, ſo that their laughter moued but there lippes onely. When therefore with Othe they had confirmed that, which was determined, and had taken the Goddes

to

to witnesse, that they woulde neuer by their willes forsake one an other, they wente echo of them aboute their decreed busines. Cnemon therefore, and Thermutis, hauinge in the morninge early passed ouer the lake, toke their iournie through a thicke woodde, wherein it was harde to finde any waie. Thermutis wente before, for so Cnemon woulde haue it, pretendinge the cunninge he had in that harde passage, and willinge him to leade the waie: but in dede rather prouiding for his owne saftie, and preparing a iust opportunitie to geue him the slippe. After they had gonne a good waie, they espied a flocke of shepe, and after those, who kepte them were fledde, and crepte into the thicke woodde harde by, they killed one of the fayrest Rames, that wente before the flocke, and rostinge him at a fire, which the Shepherdes had made, did eate of ỹ fleash without tarying, before it was thoroughly rosste, because their bellies were marueloussly pinched with hunger. Like Woulues therefore, or Cormorantes they deuoured euery parte, though it were but a litle baked againste the fire, so that while they did eate it, the bloude ranne aboute their teeth. But after they had filled their bellies, and quenched their thirste with Wilke, they wente forwarde, and now was it time for Cnemon to put his deuise in practise. When they had therefore gone vp a little Hill (vnder which, Thermutis saide, was the Village, and in it Thyamis, beinge taken in the Battaile, was either kepte Prisoner, or slaine, as he coniectured) Cnemon made an excuse that his bellie was troubled with to much meate, and by reason of the Wilke, he had a painefull laske, therefore he desired Thermutis to go softely afore, and he woulde by and by ouertake him. Thus did he ones or twise, or three times, so that nowe he seemed to deale truely, affirminge that he had muche adoo to ouertake him, after he had thus acquainted the Ægyptian, at laste, without his knowlege, he taried behinde, and as faste as he coulde ranne downe the hill, in-

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to a very thicke woodde. But he when he came to the toppe of the hill, satte him downe on a stoane to reste him, tarrynge till night came, in whiche they appointed to go into the village, to heare in what state Thyamis was, and therewithall he looked aboute for Cnemon, to whom if he came after him, he deuised to do some harme. For he had not yet lefte his conceiued opinion, that he slewe Thisbe, and therefore he bethought him selfe, how he might kill him againe, and afterwarde he was with a certaine madnesse moued to set vpon Theagenes. But when Cnemon appeared not, and it was nowe farre on the night, he fell a sléepe, and with the biting of an Aspe, hauinge gotten like deathe to all his passed life, by the Ladies of destinies pleasure perhappes, he slepte his trason and lasse sléepe. But Cnemon after he had forsaken Thermutis, lefte not runninge, till darke night restrained his violente course, so that in that place where the night ouertoke him, he hidde him selfe, and laide as many leaues as he coulde vpon him. Under whiche he lyynge, was muche troubled, and slepte but little, supposinge euery noyse, and blaste of winde, and wagginge of eche leafe to be Thermutis, and if at any time sléepe ouercame him, he thought that he fledde, and looked backe for him, that pursued him not. And when he had luste to sléepe, he woulde refraine, for that he woulde not sléepe longer, then néede required. Laste of all, he séemed to be angry with the night, and thought that it was longer then any other was. As soone as with greate desire he sawe the daie, firste he cut of so muche of his heare, as he had let growe, that he might be like vnto the Théeues, to the intent, that those who mette him, should not trouble, nor suspecte him. For the Théeues beside other thinges that they do, whereby they maie séeme more fearefull, let their heare growe so longe that al men lothe it, which they shake hanginge on their shoulders, knowinge very well, that longe heare maketh them more acceptable,

Thermutis is slaine.

Why the Theeues lette their heare growe.

Longe heare doth become Louers well.

whiche

whiche are in Loue, but Thęues moze terrible. When therefoze Cnemon had cutte of ſo muche of his heare, as woulde make him ſęme the moze trimme, and not be thought one of the Thęues, he made haſte to gꝺ to Chemmis, where he appointed to męte with Theagenes. And beinge now come to Nylus, and ready to paſſe ouer, he ſpied an Olde man walkinge on the banke, vp and downe, who ſęmed to communicate ſomme of his cogitations with the fludde, he had longe heare after a holy faciõ, but a very white, & roughe bearde ſomewhat lõge, his Cloke and other Apparell like a Grecian. Cnemon therefoze ſtaied a little, but when the Olde man paſſed vp and downe diuerſe times, and ſęmed not to ſęe any man by him (he was in ſuche a muſe, & ſure cogitation) he came befoze him, and ſaide, al Hayle Sir, I cannot, qꝺ he, foz that Foztune will not ſo. Whereat Cnemon marueiled, and ſaide, are you a Greeke? oz what Countrie man els? Neither a Greeke anſweared he, noz any other Countrieman, but of this Countrie, an Ægyptian. How then happeneth it, ſaide Cnemon, that in your apparaile you imitate the Greekes. My miſeries, ſayde he, haue changed this handſome apparayle foz others. Cnemon marualled that any man coulde trimme & decke him ſelfe foz any miſhappes, and faine woulde haue knowen the cauſe oz manner thereof. You cauſe me, ſaide the Olde man, to remember many troubles, and dꝺ alſo moue by them a wonderfull grudginge againſte your ſelfe: but whether be you goinge, oz from whence come you, oz how happeth it that you ſpeake Greeke in Ægypte? That were a merie ieſte in dęde, ſaide Cnemon, in as much as you firſt aſked me, & wil tel me no part of your eſtate, yet you woulde know of me, mine. I am well pleaſed (qꝺ the Olde man) foz that you ſęme to be a Grecian, and ſome Foztune as I ghelſe, hath trãſformed you into an other Figure alſo. Beſide that you ſo earneſtly deſire to heare in what ſtate I am. Surely my grędke deſireth to be vt-

Thought maketh a man in maner blinde, yea and deafe, and doumbe too.

Miſeries make a man ſommetimes change his apparaile.

It is a greate paine to concele any miſshappe longe.

tered, & if I had not happened on you, I thinke I ſhoulde haue tolde it to theſe Rēdes accordinge to the tale. Lette vs therefore leaue theſe bankes of Nylus, and Nylus it ſelfe too, neither is the border of this banke fitte, to tell a longe tale in, ſithe that it is ſubiecte to the vehemente heate of the Southe Sunne. Let vs therefore go to the village that wée ſée ouer againſt vs, if you haue no greater buſineſſe, there ſhall you be my geſte, not in mine owne houſe, but in a very good mans, who hath entertained me in aduerſitie: In his houſe ſhall you heare all my Fortune, if you will, and in like manner you ſhall tell me yours. Contente, ſaide Cnemon. For if I had not mette with you, I muſte haue gonne to this village, to tarrie by appointment for ſome of my companions, they toke a Boate then (wherof there was greate ſtoare, ready to tranſporte any man for hyre) and came into the Towne, and ſo into the houſe, wherein this Olde man was hoſted, the good man of the houſe was not at home, but his daughter now Marriageable, & the other Maides: as many as were at home entertained them very courteouſly, & intreated the Olde man, as he had benne their Father. For ſo I thinke their Maiſter had commaunded. One waſhed their legges, and ſweapte the duſte from vnder their fēte, another made their bedde, and prouided a ſofte lodginge for them, an other brought in the potte, and made a fire, another couered the Table, & ſette wheatē breade thereon, & diuers other kindes of fruytes.

Iupiter hoſpitalis.

Whereat Cnemon marualled, & ſaide, Father, perhaps wée are comme into Iupiter hoſpitalis houſe, wée are ſo muche regarded, and that with ſo good minde. Not into Iupiter ſaide he, but into ſuche a mans as knoweth Iupiter hoſpitalis, and the Patrone of ſuche as be in aduerſitie well. For, ſometime he leadeth his life in traualle, & Marchandiſe, and hath ſéene many Citties, and knoweth the manners and facions of diuers Nations. For which cauſe, it is like, that he entertained me into his houſe,

wandringe

wandring & trauelinge a fewe daies agw, about as also he hath donne, & many moe others. What trauell, Father, saide Cnemon is it, which you speake of. I am, saide he, in this place, bereste of my Childzen, and knowe the misdoers wel, but cannot be reuenged: wherefore I with waylinge bewæpe my sorrowe, like a Byrde whose nest a Dragon pulleth downe, and deuoureth her ponge before her face, and is afraide to come nighe, neither can shée flie awaie: at suche controuersie is loue, and sorrowe in her, but makinge greate noyse, flieth aboute the miserable stæpe, and powreth in vaine her Motherlike, and humble teares into those cruell eares, who haue of Nature benne taught no mercie. Will you therefore, saide Cnemon, tell me, howe and when you had this cruell happe? Hereafter, saide he, I wil. Now it is time to loke to our bellies, to whiche Homer hauinge respecte not without good consideration, called it pernitious, for that in comparison thereof al thinges els were counted little worthe. But firste, accordinge to the wisedome of the Ægyptians, let vs dw sacrifice to the immortal Goddes, for nothinge shall euer cause me to breake this custome. Neither shall any greife be so greate, whiche shall cause me to put the remembrance, and seruice of God out of my minde: when he had saide thus, he powred a litle cleane water out of a viall, and saide, I dw Sacrifice to the Goddes of this Countrie, & to the Goddes of Greece, to Apollo of Delphos, and beside, to Theagenes, and Cariclia, good and honest Creatures, for as muche as I make these Goddes also: and therewithal he wepte, as though he would dw an other Sacrifice to them beside, with sorrowfull teares. When Cnemon heard this, he was abashed, and loked earnestly on the Olde man rounde aboute. What saie you (q he) be Theagenes, and Cariclia your childzen in déde? They are my childzen, saide he, borne without a Mother. For the Goddes haue made them my childzen by chance, and caused me to be sorowfull

A pretye similitude.

Homer calleth the bellie pernitious.

Calasiris will not forgette to doo sacrifice to the Goddes, for any trauaile, and this is euery good mannes duety also. Calasiris Sacrificeth to Theagenes, and Cariclia.

Theagenes, and Cariclia, Calasiris children without a Mother.

full for them, so that I haue a naturall affection of minde towarde them, by which they haue esteemed me as their Father, and so called me also. But I pray you tel me how you knewe them. I dw not onely know them, saide Cnemon, but tell you that they be safe and in gwd healthe. O Apollo, and the reste of the Goddes, saide he, tell me in what Countrie they be, and I will call you then my Sauiour, and make equall accoumpte of you as with the Goddes. What rewarde, saide he, wil you geue me? At this time, saide he, thankes, which a wise man coumpteth a gwdly rewarde. And if yee comme into my Countrie, whiche the Goddes tell me shalbe shortely, you shal haue greate ritches. You promise me, saide he, that whiche is to come, and very vncertaine, and maie yet presently sufficiently recompence me. If you see any thinge presente tell me. For I so muche desire that, that I coulde be content to lose some part of my bodie, and yet thinke that I am not maymed of any member, but haue every iointe whole. I require this (saide he) that you woulde vouchesafe to tell me of them, of whence they are, who be their Parentes, and what Fortune they haue had, thou shalte haue, answeared he, a greate rewarde, and suche a one as to it nothinge maye be comparable. Although you had asked all the Treasure in the worlde. But lette vs nowe eate some meate. For bothe of vs as well you to heare, as I to tell shall haue néede of longer time. When they had eaten Nuttes, Figges, Palmes newe gathered, and suche other fruite, as the Olde man was accustomed to féede on, (for his conscience made no difference of meates) they dranke, he water, and Cnemon wine, after a little whyle, then Cnemon saide, Father, howe well Bacchus is pleased with Tales, and banquetinge Songes, you knowe well inoughe. Wherefore nowe also séeinge he hathe chalenged me to himselfe, he moueth me to desire to heare somewhat, and constraineth me to craue my promised rewarde, & nowe it is

A wise man coũpteth thākes a greate rewarde.

Bacchus pleased with mery Songes, and Tales.

it is time for you to make prouision to plaie this commodie as on a stage, as the Prouerbe is. You shall heare it, sayde he, and woulde to God, that thirtie Mansicles had ben here, whom I haue ofte by diuers delaies deluded, very desirous to heare this tale. After Cnemon hearde Mansicles name, he asked where he was then. He is gonne, q the olde man, on huntinge. What manner of hunting, saide he? Of wilde beastes very cruel, which be called in déde menne, and Heardmen, but liue by theft, & can hardely be entrapped, for that they vse bypatches, and Caues in the Parishie grounde. Whereof dothe he accuse them saide he? Of the taking awaie of a Leman of his, whiche he broughte from Athens, whome he called Thisbe. Lorde God, saide Cnemon, and therewithal suddainely helde his peace, as though he would saie no more, and when the olde man asked him, what he ailed, Cnemon willinge to bringe him to other matters, saide, I marueile how, or with what armie emboldened, he durst set vpō them. He answeared, Groondates is made Deputie of Ægypte, by the greate Kinge, by whose commanndemente Mitranes Captaine of the Watche is made Gouernour of this Towne. Mancliſes hired him for a great summe of mony, and with great companie of Horsemen, and fotemen conducted him againste them. He taketh in very ill parte the losse of that mannes Mayde, not so muche for that shée was his friende, and plaied well on instrumentes, but muche more, bicause he was in minde to carrie her to the Kinge of Æthiopia, as he sayde, that shée might be his Wiues drinking gossippe, & Familiare after the manner of the Greekes, as though he were depriued therefore of a greate summe of mony, whiche he hoped to haue for her, he maketh all prouision possible to recouer her againe. My selfe willed, and exhorted him so to do, supposinge, that he by some chance might happe to finde my children, and helpe me to them againe. We haue talked ynough, saide Cnemon, nowe cuttinge him

Groondates Deputie of Ægypt.

The VVines of Greece haue their drinkinge Gossippes.

of those of the Heardmen, Captaines, and of the Kinges themselues. It wanted but litle, that you had not with your talke turned my minde an other waie, you haue added this glaunce, nothinge appertaininge to Bacchus, as the Prouerbe is. Wherefore returne your talke to that you promised. For I haue founde you like Protheus of Pharos, not turninge your selfe into diuers Figures, as he did, but attemptinge to bringe me from my pourpose. You shall knowe, saide the olde man. But firste I wil tel you of my selfe, not beguilinge you in my tale, as you thinke: but propoundinge such talke as shalbe true, & wel agréinge to that whiche foloweth. The Cittie wherein I was borne, is called Memphis, my Fathers name, and mine also is Calasiris. As touching my trade of life, I am now a Vacabonde, who was not longe before a Priestе, I had a Wife by the ordinaunce of the Cittie, but lost her by the Lawe of Nature. After shée had passed out of this body in to an other reste, I liued a while without any miserie, delightinge my self with two Sonnes that I had by her. Not many yéeres after, the course of Heauen prescribed by destinie, dothe chaunge all our estate, and Saturne caste his eye into our house, makinge the chaunge still worse and worse, without any hope of auoidinge the same, onely foresighte, as in suche matters is common, was my gaine, which muche abated the violence, & heate of these misaduentures. For those miseries (my Sonne) that came on thée suddainely be vntollerable, but such as are foreséene, are borne with more equall minde. For the minde being occupied with feare, is abashed of those, and taketh them heauily, but custome by reason maketh these more familiare, suche a thinge happened vnto me. A woman of Thrace, of ripe yéeres, and except Caricha the fairest in worlde, whose name was Rhodopis, I knowe not whence, nor how by the ill lucke of her Lovers, leauinge her Countrie, trauailed ouer all Ægypte, and came in very wanton wise, to Memphis, with a greate sorte of

Calasiris borne at Memphis, he telleth him all his whole life passed.

Saturne an vnlucky Planete, and neuer good.

What misteries be tollerable, and what vntollerable.

The beginninge of Calasiris his euil lucke.

Rhodopis, a Harlot.

Maydes,

Maydes, and Seruantes waytinge on her, very perfitly instructed in all venerious entisementes, and wanton behauiour, so that it was possible for none that loked on her, not to be entangled with her loue, of suche an vnauoidable force, was the Whorishe allurement, that proceeded from her eies. She entred into Isis Temple ofte, whose Priest I was, and worshipped the Goddes daily, and offered diuers Sacrifices, and giftes, whiche coste many Talentes, (I am ashamed to tell it; yet I wil) with ofte beholdinge her, she ouercame me, and that temperance also, whiche in al my life, with greate studie I had conserued. A great while, I withstode the eies of my body with ỹ inwarde eyes of my minde, yet at lacke, ouercome with this affection of loue, as those who are heauy loden, I was constrained to yelde. When therefore I vnderstode that a woman shoulde be the beginninge of all the ill lucke, whiche the Goddes had appointed me, of whiche I was not ignorant before, and perceiued that by Fatall destinie, it was so decreed, & that the God, whose turne was then to rule, woulde plaie that parte: I determined not to dishonest the Priesthode, in whiche from my youthe I had benne brought vp, neither to defile the Churches, and secrete places of the Temples of the Goddes, and to auoide that, whiche was by destinie decreed, not for dwinge the deede (whiche God forbid) but to pounishe my desire with conuenient pounishment, as in my minde I determined, whiche by reason rulinge in that Iudgemente, I banished my selfe, and vnhappy name forsake my Countrie, as well to yelde to the necessitie of the Ladies of destinie, & geue them leaue to determine of vs what they would, as also to leaue the cursed Rhodopis. For I was afraide, my gest, lest if he, who then had Dominon, should violently enter into the Cittie, & I should be forced to dw some viler thinge. But the chiefe cause, aboue all other, that banished me, were my Sonnes, for the secrete wisedome, that I had of the Goddes,

Calasiris falleth in loue with Rhodopis.

Calasiris banished him selfe.

Goddes, foꝛeshewed to me, that they shoulde fighte a blouddy battaile bitwéne them selues, that I might therefoꝛe remoue suche a cruell spectacle from mine eyes (which I thinke the Sonne him selfe would not beholde) and to acquite these fatherly eyes, of the sighte of my Sonnes death, I went my way to pꝛeuent these thinges, pꝛetendinge as though I woulde goe to greate Thebes, to sée my elder Sonne, who was then with his Grandfather, his name was Thyamis. Cnemon started when he hearde the name of Thymis, yet he kepte his counsell, as well as he coulde, the better to heare that whiche followed: but he tolde on, as followeth. I omitte that whiche happened to me by the waie (ponge man) foꝛ it nothinge apperteineth to that, you aske foꝛ. But when I hearde that there was a certaine Cittie of Greece Sacred to Apollo, whiche was a Temple of the Goddes, & a Colledge of Wise, and farre from the troublous resoꝛt of the common people, I wente thither, thinking that Cittie which was dedicated to Holinesse, & Ceremonies, to be a méete place foꝛ a man beinge a Pꝛophete to resoꝛte vnto. So when I had sailed by ỳ coaste of Cresye, & was arriued at Cirrhus, I went in haste out of my shippe to the Towne, whither after I was comme, I felt a certaine Diuine Doꝛe bréeth vpon me. So that foꝛ many causes I accoũpted that Cittie a méete place foꝛ me to abide in, the lesse wherof was not the natural sighte of the same. Foꝛ as it were a naturall defense, oꝛ Tower, Pernassus reacheth ouer it, inclosinge the Cittie, as it were with a Walle with his two toppes. You saie very wel (q Cnemon) and like one in déede who had tasted of Pithos Spꝛite, foꝛ I remẽber that my Father tolde me, ỳ sighte of the Tower was suche, when the Athenians sente him to the Councel of Thamphictiones. Are you then an Athenian Sonne, saide he? Yea sir, saide Cnemon. What is your name? Cnemon, answeared he. How came you hither? You shall heare that hereafter, nowe tell on your tale. Contente, quoth

Calasiris iourney to Delphi.

The situation of Delphi.

quoth he. I wente into the Cittie, and prayſed it muche in my minde, for the places of exercise there, and the pleaſant fieldes, and the ſpringes, with the fountaine of Caſtalius, this donne, I wente to the Temple. For the report of the people, that ſaide, the Prophetes would geue anſweare, preſently moued me ſo to do, as ſone as I had gonne into the Churche, and ſaide my prayers, and made a certaine ſecrete requeſt to the God, Pythias anſweared me thus. *The pleaſant commodities of Delphi.*

To ſhunne the deſtinies ſure decree
thou takeſt all this toyle:
And therefore leauſt the fruitfull coaſt
of *Nilus* fertile ſoyle.
Haue a good harte, for I will geue
the blakiſhe fieldes againe:
Of *Ægypte* vnto thee, till then,
our friende thou ſhalt remaine.

Apolloes anſweare to Calaſiris.

As ſone as the Oracle had geuen me this anſweare, I fell groueling on the Aultar, & deſired him in al thinges to be my good God. But a greate ſorte of thoſe that ſtode by me, praiſed the God muche, for geuinge me ſuche an anſweare at my firſte commynge. Euery man talked of Fortune, and beheld me, and ſaide, that I was the welcommeſt man to the God, that euer came there, but one Licurgus of Sparta, wherefore when I deſired to dwell in the Churcheyearde, they gaue me leaue, and decreed, that I ſhoulde be nouriſhed of their common charges. To be ſhorte, I wanted no good thinge. For there I inquired the cauſes, and manner of the Sacrifices, whiche were very diuers, and many, that as wel the menne that inhabite there, as alſo ſtrangers make, or vſe. I conferred with Philoſophers, vnto whiche Cittie no final number of ſuche menne comme, ſo that the Cittie is in maner a ſtudie dedicated to Prophecies vnder the God, who is Captaine of the Muſes. And at the firſte there were diuerſe queſtions, as touchinge many matters moued *Licurgus which gaue Lawes to the Lacedemonians.* *Greeke Heathenish queſtions.*

among vs. For some would aske after what sort were Ægyptians honoured our Gods, an other, why diuers countries worshipped diuers kindes of Beastes, & what they could say of euery of them, other inquired of the maner, & forme of the buildings called Pyramides, many of their framinge of instrumentes, and their diuers tunes. At a worde, they lefte nothinge that apperteined to Ægypt, vnsearched. For the Grecians eares are wonderfully delited with tales of Ægypte. At laste, certaine of the ciuilest sort, fel in talke of Nylus, and asked me whence were his heades, and what speciall propertie it had aboue other Riuers, and why it alone of all others in Summer did rise. I tolde them what I knewe, and was written in the Holy Bookes, and was lawful onely for the Priestes to knowe. Howe that the heade thereof was in the hiest partes of Æthiopia, and formoste boundes of all Libia, at the ende of the Easte Clime, and beginninge of the South. It floweth in the summer, not as some thinke, by reason of contrarie blastes of the Windes, called Etesie (as some thinke) but for that those same windes blowing out of the North, gather together, & driue al the cloudes of the Ayre into the South (about the middel of the summer) till they come to the burning Line, where their violence is abated, for the vncredible heate thereaboutes, so that al the moysture, which was before gathered together, and congeled, Melteth, and is resolued into abondance of water, wher with Nilus wareth proude, and wyl be a Riuer no longer, but runneth ouer his bankes, & couereth Ægypte with his waters, as with a Sea, and maketh the grounde very fruitefull. Wherefore it ministreth sweete waters to drinke, as is like, for that they come from Heauen, & is pleasant to be touched, not now so hoate, as at the firste, but is lukewarme, as one that springeth in such a place. For which cause of that flonde, and none other, arise no Crocodiles, for if there should, there were it like that it receiued his encrease of swelling resolued, or

ned, of whiche opinion some learned men of the Greekes haue ben, as I talked of these matters in this sort Apolloes Preist, called Caricles, my familiare friende, said vnto me. It is very well saide you, q, I my selfe am of your opinio also, for I haue harde the Priestes of Ægypt that inhabite about Nilus, saie so also. And haue you ben there then Caricles, q I. I haue, quoth he, Calasiris. What mischance drane you thether? I asked him then. The ill lucke that I had at home, saide he, whiche for al that turned to my great felicitie. I wondred at that, and thought it coulde not be so. You will not marueile (q he) if you heare the whole procelle of the matter, whiche you shall do when you please. Then (q I) tel me nowe, for I am wel pleased you should so do. Caricles then, when he had let the people depart, said, know, that for a certaine cause I haue desired a greate while, that you might be made priuie to mine estate. A longe time after I was maried, I had no Children: yet at lengthe, when I was olde, and had made earneste Praiers to God, I had a Daughter, the whiche, God forshewed me, shoulde be borne in an il time. For al that, she became mariageable, and I prouided her a Husbande of one of her Suiters (for she had many) whiche in my iudgemente, was the moste honeste man. The firste nighte that she, vnhappy wenche, laie with her Husbande, died, either with a Thunderbolte, or els, for that by negligent handelinge, her bedde was set on fire. And thus the Marriage Songe, not yet ended, was tourned to mourninge: and she was carried out of her Bridebedde, into her Graue: and the Tapers that gaue her lighte at her Weddinge, did nowe serue to kindle her Funeral Fire. Vnder this vnhappy fortune, God gaue me an other Tragicall misfehappe, in that he toke the Mother from me, beinge to sorrowful for the Deathe of her Daughter. I therefore (not able to beare this greate pounishmente at any Goddes hande, did not kil my selfe, in obeieinge their Preceptes, who are occupied

He confuteth the opinion of certaine Greeke Philosophers, that thought the increase ther had receeded of the resolution of Snowe.

Caricles Apolloes Prieste.

Caricles telleth Calasiris al his estate.

He was perchaps of Themistocles opinion, who rather chose for his Daughter, a man without Monie, then Monie without a man.

It is not lawfull for a man to kil him selfe.

But of sight out of minde commonly.

pied aboute Holy controuerſies, and affirme it not to be lawful, but) leafte my Countrie priuily, & fledde far from the ſorrowes I ſuffered at home: for the quicke remẽbrance of the minde, is greately holpen, to forgeate euilles paſſed, if it be obſcured, and darkened by tourninge of the eies from the ſame. After I had trauailed ouer many Countries, at length I came into your Ægypte, and into the Cittie Catadupi, to ſee the Sluces of Nilus. And thus, my frende, I haue tolde you the manner of my trauaile into thoſe places. But I deſire, that you ſhoulde knowe the principal cauſe, why I tel you this tale. As I walked aboute in the Cittie, as my leaſure ſerued, and did buie ſutche thinges, as are very ſcarce in Greece (for nowe by continuance of time, hauinge wel digeſted my ſorrowes, I haſted to returne into my Countrie) there came a ſobre man to me, and ſutche a one, as by countenance, appeared to be wiſe, that had lately paſſed his youtheful yeres, of coloure blacke, and ſaluted me, and ſaide, that he woulde talke with me aboute a certaine matter (not ſpeakinge Greeke very wel). And when he ſawe, that I was willinge to goe with him, he brought me into a certaine Temple, and by and by, ſaide, I ſawe you buie certaine Herbes, and Rootes that growe in India, and Ethiopia. If you wil buie ſuch thinges of me, in good faith, & without guile, I wil ſhewe you them with al my harte. That I wil, quod I, ſhewe me the I praie you. With that he toke a little bagge from vnder his arme, and ſhewed me certaine precious ſtones of wonderfull price. For there were Margarites among them as bigge as a little nutte, perfite rounde, and Smaragdis, and Hiachinthes, they were in coloure as the greene Graſſe, and ſhined very bright. Theſe were like the Sea banke, that lieth vnder a darke rocke, which maketh all that is vnderneath to be like Purple coloure. At ſewe wordes, their mingled, and diuers ſhining colour, delighted and pleaſed the eies wonderfully, whiche as ſone as I ſawe. You muſt ſeke

Catadupi a Cittie of Ægypte.

other

other Chapmen(q I) good Sir, for I, & al my riches are scant able to buie one of the stones that I see. Why saide he, if you be not able to buie thē, yet are you able to take them, if they be geuen you. I am able, saide I, to receiue them in deede, but I knowe not what you meane so to mocke me. I mocke you not, q he, but meane good faithe, & I sweare by the God of this Churche, that I willgeue you al these thinges, if you wil take them, beside an other gifte, whiche farre excelleth them all. I laughed when I heard this, he asked me why I laughed. Because, q I, it is a thinge to be laughed at: seeinge you promise me thinges of so greate price, and yet assure me to geeue me more. Truste me, saide he: but sweare that you will vse this gifte well, and as I shall teache you. I maruailed what he meante, and stayed a while, yet in hope of those greater rewardes, I toke an Othe. After I had sworne, as he willed me, he brought me to his Lodginge, and shewed me a Mayde of excellente beawtie, which he saide, was but seuen yeere Olde, me thought shee was almoste Marriageable, suche grace dothe excellente beawtie geue to the taleneste of Stature. I stode in a maze, aswell for that I knewe not what he meante, as also for the vnsaciable desire I had to looke vpon her. Then spake he thus to me. Sir, the Mother of this Mayde, whiche you see, for a certaine cause, that you shal knowe hereafter, laide her forthe, wrapped in suche Apparell as is commonly vsed for suche pourposes, committinge her to the doubtfulnesse of Fortune. And I by chaunce findinge her, toke her vp, for it is not lawful to despise and neglecte a soule in daunger, after it hath once entered into an Humayne bodie. For this is one of the VVise mens preceptes, that are with vs, to be, whose Scholer my selfe was once iudged worthy. Besides that euen in the Infantes eies there appeared some wonderfull thinge, shee beheld me with suche a steadie, and amiable countenaunce, as I looked vpon her. With her was also founde this bagge of

(q What excellēt beawtie with taleneſſe of stature, maketh a woma̅ seeme.

Cariclia layde foorthe, and committed to Fortune.

That it is not lawfull to lette one die without succoure, is a precepte of the Gymnosophiste.

precious stoanes whiche I shewed you of late, and a Silken clothe wrought with letters in her Mother tongue, wherein was her whole estate contained, her Mother as I gheesse procuringe the same. Whiche after I had redde, I knew whence, and what shée was, and so I carried her into the Countrie farre from the Cittie, and delivered her to certaine Shepeheardes to be broughte vp, with charge that they should tel no man. As for those thinges that were founde with her, I detained with my selfe, leaste for them, the Maide shoulde be brought into any daunger. And thus at the firste this matter was concealed: But after, in processe of time, the Mayde growinge on, and becominge more fayre, then other wemen were (for bewtie in mine opinion cannot be concealed, though it were vnder the grounde, but would thence also appeare) fearinge leaste her estate should be knowen, and so shée killed, and I brought in trouble therefore, I sewed, that I might be sente in Ambassadge, to ỳ Deputie of Ægypte, and obtained, wherefore I come, and bringe her with me, desirous to sette her busines in good order. And now muste I vtter to him the cause of mine Ambassadge, for he hath appointed this daie for the hearinge of me. As touching the Mayde, I commende her to you, and the Goddes, who haue hitherto conserued her, vpon such conditions, as you are bounde by Othe to performe. That is, that you wil vse her as a Frée woman, and marrye her to a Frée man, as you receiue her at my hande, or rather of her Mother, who hathe so leafte her. I hope that you wil performe al thinges whereof we haue commoned, al wel by credite of your othe, as also by trust ỳ I haue in your maners, whiche I haue by many dates experienced to be very Greekishe in déede. Thus much I had to say to you, before I executed my cõmission, as concerninge mine Ambassadge: as for other secresies belonging to the maide, I wil tel you them to morow in more ample wise, if you wil mete with me about Isis temple. I

Cariclias estate written in her Fascia.

Sisimithres findinge Cariclia, prouideth for her bringing vp

Bewtie cannot be hidde.

Cariclia deliuered to Caricles.

did

did as he requested, and caried the maide muffled to mine owne house, and vsed her very honorably that daie, comfortinge her with many faire meanes, & gaue God greate thankes for her, from that time hitherto, accountinge, & meaning her my daughter. The next daie, I went to Isis Temple, as I had appointed with the stranger, and after I had walked there a greate while alone, and sawe him not, I wente to the Deputies house, & inquired whether any man sawe the Legate of Ethiopia. The one tolde me, that he was gonne, or rather dryuen homeward, the last day before Sunne sette, for that the Deputie thretned to kyll hym, if presently he departed not. I asked him the cause, for that, quoth he, by his Ambassadge he willed him not to meddle with ỳ mines, out of which, the Smaradges were digged, as those ỳ appertained to Ethiopia. I came home againe, much greued, like one that had had some greate mishap, because I coulde not knowe any thynge as touchynge the mayde, neither whence shée was, or who were her Parentes. Marualle not thereat, saide Cnemon, interpretinge him, for I my selfe take it heauily, that I cannot knowe it nowe: yet perhaps I shal knowe it hereafter. You shal in déede, saide Calasiris. But nowe wil I telle you, what Caricles saide more. After I came into my house (quoth he) the maide came forth to méete me, but saide nothinge, bicause shée coulde not yet speake Greeke: yet shée toke me by the hande, and made me good chéere with her countenance. I marueiled, that euen as good Grayehoundes do fawne vpon euery one, though they haue but litle acquaintance with them, so shée quickly perceiued my good wil towarde her, and did imbrace me, as if I had benne her Father. I determined therefore, not to tarry longer in Catadupi, lest some spite of the Goddes shoulde depriue me of my other Daughter too, and so commynge by Boate downe alonge Nilus, to the Sea, I gotte a Shippe, & sailed home, & nowe is this my Daughter with me, this Daughter, I saie,

Caricles calleth Carielia his owne Daughter ofte, and named her after his owne name.

Sisimithres his Ambassadge.

furna-

Caricilia not onely passinge bewtifull, but very witty also.

Caricilia not willinge to Marrie.

surnamed also by my name, for whose sake, I leade scant a quiet life. And besides other thinges, wherein shée is better then I could wishe, shée learned the Greke tongue in so shorte space, & came to perfite age with suche spéede, as if shée had benne a péereleſſe branche, and so farre passed al other in excellente bewtie, that al mennes eies, as wel strangers, as Greekes, were set on her. To be shorte, wherſoeuer she was, either in the Témples, or at Publike exercises, or in the places of Commō resort, shée tourned al mens mindes, and countenaunces vnto her, as if shée had benne the Image of somme God, lately framed. And althoughe shée be suche a one, yet shée gréeueth me soare. Shée hathe bidden Marriage farewel, and determinethe to liue a Maiden stil, and so becomming Dianas seruant, for the moste parte, applieth her selfe to huntinge, and doothe practise shootinge. For my parte, I set litle by my life, who hoped to marrye her to my Nephew, my Sisters Sonne, a courteous younge man, wel mannered, and faire spoken, but I can, neither by praier, nor promise, nor force of Argumente perswade her thereto: but that whiche greueth me moste, is that (as the Prouerbe saithe) shée vseth mine owne Fethers against me, and addethe greate experience, and many reasons to proue that shée hath chosen the beste kinde of life, commending Virginitie with immortal praise, and placing it in Heauen by the Goddes, calleth it immaculate, vnspotted, and vncorrupted: as for Loue, Venus dispoyle, and euery Ceremonie, that appertaineth to Marriage, shée vtterly dispraiseth. In this matter I require your helpe, and therfore nowe I hauinge good occasion, whiche hathe in a manner prakered it selfe to me, vse a longer tale, then néede requirethe. Do thus muche for me, good Calasiris, vse somme pointe of your wisedome, though it be by Inchantemente, to perswade her, either by worde, or déede, to knowe her owne nature, and to consider, that shée is borne of a woman. This you can do, if you will, For shée

disdei-

disdaineth not to talke with men, for that she hath bene commonly brought vp amonge them. And she dwelleth in the same house with you, here I meane within the circuite and compasse of this Temple. Despise not mine humble prayers, and suffer me not to liue in mine age without children, and comforte, and hope of any to succéde me: This I beseech you to dw for Apolloes sake, and all the Goddes of your owne Countrie. I wepte when I harde this, Cnemon, because he him selfe not without teares thus humbly besought me, and promised to dw what I coulde for him in this pointe. While wé yet talked of these matters, one came to vs in haste, and tolde vs that the Captaine of the Aenians ambassadge, was at the gate, and made prouision, and therefore desired the Priestе to come awaie, and beginne the Sacrifice. I asked Caricles what those Aenians were, and what holy message theirs was, and what sacrifice they made. The Aenians, saide he, is the noblest parte of Thessalia, and right Grécke, whiche fetche theire petigrée from Deucalion, and stretch to the borders of Malia, their chiefe Cittie is Hipala, so called, as they saie, because it is Pastres, and ruler of the reste, but as other thinke for that it is situate vnder the Hill Oeta. This Sacrifice the Aenians sende to Pirrhus Achilles sonne euery fourthe yéere, at suche time as the feaste Agon is kepte to Apollo (whiche is now as you knowe) for here was he killed at the very Aultars of Apollo, by guile of Orestes Agamemnons Sonne: This message is donne more honorably then any of the reste, because the Captaine saithe, he is one of Achilles line. By chaunce I mette with him two daies ago, and there semeth verily to appeare in him somewhat worthy those that come of Achilles bloude, suche is the comelinesse of his person, and talenes of stature, that it may easily proue he was borne of somme Goddesse. I marueiled how they beinge Aenians, did saie they came of Achilles bloude, because the Egyptian Poete Homer

Aenians a people of Thessalia fetche their petigree from Deucalion.

How farre the Aenians Countrye goeth, their chiefe Citie is Hipala,

The maner of the Aenians sacrifice to Pirrhus, Pithius Agon.

The Captaine of this legation is of Achilles race his name is Theagenes.

A prety discourse of Achilles Countrie with the argumentes, that the Aenians haue to proue that they are of Achilles bloud, the chiefe whereof is this sacrifice.

saieth, that he was borne in Phthia. The yonge man, and the reste of the Aenians, saie plainely that he is their progenitoure, and that Thetis was maried to Peleus out of Malia, & that in olde time Phthia was there aboutes, and that who so euer beside them do chalenge the noble man for his valiaunt actes, saie vntruely. For his parte, he proueth him selfe to be of Achilles bloude by an other reason: for that Menesthius his Grandfather, who was the Sonne of Sperchius, and Polidora Peleus daughter, which went with Achilles amonge the noble Captaines to Troye, and because he was his kinsman, was one of the chiefest Captaines of the Mirmidones. And although he him selfe be very neare on euery side to Achilles, and ioyne him to the Aenians, yet he accounpteth these funeralles to Pirrhus, for a moste assured proufe, whiche all the Thessalians (as he saith) haue graunted to them, bearinge them witnesse that they be the nexte of his bloude. I enuy them not Caricles (q I) whether, they chalenge this to them selues vntruely, or it be so in déede. But I praie you, sende for ỹ Captaine in, for I desire muche to sée him. Caricles was content: Therewith entered in a yonge man of Achilles courage in déede, who in countenaunce, and stomake appeared no lesse, with a streight necke, hie forehedded, with his heare in comely forte rebendinge downe, his nose, and nosthrilles wide inoughe to take breathe, whiche is a token of courage & strength, his eies not very greye, but greye and blacke, whiche made him looke somewhat fiercely, & yet very amiably, not muche vnlike the Sea, whiche is newe calmed after a boysterous tempest. After he had saluted vs, as the maner was, and we him againe, it is time, saide he, to do Sacrifice to the God, that wée may finishe the Noble mans rightes, & the pompe thereto belonginge by times: let it be so, saide Caricles, and as he rose, he tolde me softly, you shall sée Cariclia to daie, if you haue not séene her before, for shée muste be at the pompe and Funeralles of

The description of a very comely man.

Neopto-

Neoptolemus by custome. I had seene the maide before, Cnemon, and done Sacrifice with her, and shée would enquire of me, of our holy customes and ordinances. Yet I saide nothinge to him, waytinge to sée what would come hereof, and so we wente to the Temple bothe togeather. For all thinges that belonged to the Sacrifices, were made readie by the Thessalians. Assone as we came to the Aulter, and the ponge man beganne to doo the Sacrifice, hauinge leaue firste of the Priestc. Phthia saide thus:

Yee men of *Delphi* singe of her,
and Goddes offspringe prayse:
VVho nowe in grace beginnes to growe,
but fame shal ende her daies.
VVho leauinge these my Temples here,
and passinge surginge streames:
Shall come at length to Countrie scortche,
with *Phebus* blasinge beames.
VVhere they as recompences due,
that vertues rare doo gaine:
In time to come ere it belonge,
white Miters shal obtaine.

Apollo his Answeare, as touchinge Theagenes and Cariclia.

After the God had saide thus, those that stode by caste many doubtes, but knewe not what that answeare shoulde meane. Euery man had his seuerall exposition, eas he desired so he conjectured, yet coulde none attaine to the true meaninge thereof, for Oracles and dreames are for the moste parte vnderstode, when they be come to passe. And although the menne of Delphos were in amaze, for that was saide, yet they hasted to go to this gorgeous solemnitie, not caringe to make any diligent enquirie of the answeare whiche was geuen.

Here endeth the Seconde Booke.

The Thirde Booke.



After the Pompe and Funerall was ended: Nay Father (q Cnemon, interruptinge him) it is not donne yet, seinge your talke hath not made me also a loker thereon. But you slippe from me, who desire, wonderfully to beholde the whole order thereof, no lesse then one (who as the Prouerbe is) came after a feast, in as mutche as you haue but opened the Theater, and straight shutte it vp againe. Cnemon (saide Calasiris) I woulde not trouble you with suche impertinent matters as you do nowe desire, but would haue brought you to the principall pointes of my tale, and that, whiche you desired at firste. But because you desire by the waie to be a loker hereupon, hereby you declare your selfe to be an Athenian, I will briefly declare to you the brauerie thereof, as wel for it selfe, because it is famous, as also for certaine thinges that happened thereat. The Hecatombe went before, & suche menne as were but lately entered into the Holy Ministerie, leadde the same: eche one had a white garment knitte aboute them, their right hande, and arme with their breast naked, and a Polare therein. All the Oxen were blacke, but very lustie, waggynge their heades, and liftinge them vp a little, they had euen hornes, parte whereof was gilded, other had Garlandes of flowers, vpon them their legges were somewhat crooked, & their throtes hanged beneath their knées, and there were so many as woulde make a iuste Hecatombe in déede. After these folowed a greate sorte of other offeringes, & euery kinde of beastes was leadde by it selfe in order alone, with an instrumente that appointed when & with what they shoulde beginne. These beastes, and their leaders did certaine virgines of Thessalia standinge in a ringe, with their heare lose aboute their

The maner of the sacrifice.

Hecatombe is a kinde of sacrifice, wherein were a hundred beasties of one kinde slaine. as a hundred oxen, sheepe, swine, or Goates.

their eares, intertayne. The Maides were deuided into two companies, those who were in the firste, carried flowers and fruite. The other caried in baskettes other fine knackes, and perfumes, and filled all the place with pleasant odor: they caried not these thinges in their handes, but on their heades, for that they helde their handes forwarde & backwarde, that they might the more easily bothe goe and daunce. They receiued their Songe of an other cõpanie, for it was the duetie of these to singe the whole Hymne. In the Songe was Thetis praysed, and Peleus, then their Sonne, and after his, after these Cnemon: what Cnemon (q Cnemon? Now Father yée take from me the pleasantest parte of this tale, as though you woulde make me a beholder onely of that, that was done in this Royalite, & not a hearer also. You shal heare it, said Calasiris, seeing it pleaseth you, this was ỳ Songe.

The songe that the Thessalian Virgins songe in the honour of Thetis, and Peleus, Achilles, and Pirrhus.

O *Nereus* God in surginge Seas,
we prayse thy Daughter deare:
VVhom *Peleus* at commaundemente,
of *Ioue* did make his feare.
Thou arte our Lady, *Venus* braue,
in Sea a glimsinge Starre:
VVho, thee *Achilles*, did bringe foorthe,
a very *Mars* in VVarre.
And Captaine good vnto the *Greekes*,
thy glorie scales the skyes:
To thee did thy redheaded VVife,
cause *Pirrhus* rough to rise.
The *Troians* vtter ouerthrowe,
but staie to *Greekishe* hoste:
Be thou good *Pirrhus* vnto vs,
a fauourable ghoste.
VVho here in graue intombed liest,
in *Phebus* sacred grounde:
Bowe downe thine eare, to t'holy Limmes,
that we to thee doo sounde.

And this our Cittie ſuffer not,
in any feare to bee:
Of thee, and *Thetis* is our ſonge,
Thetis al hayle to thee.

Thus was the ſonge made: Cnemon, as farre as I remember, and there was ſo good order in the ſonge, & the meaſure of their daunceinge, agreed ſo wel to the ſounde of the inſtrument, that the eies neglected that thei ſawe, in compariſon of that they hearde, & thoſe that ſtode by, would folowe the Maides that paſſed on, as though they had benne conſtrained with the pleaſantneſſe of theire ſonge, vntill the luſty youthes with their Captaine appeared, the ſight whereof was better, then al that they had ſéene before. The whole nũber of theſe youthes was fiftie, whiche was deuided into twiſe fiue & twentie, in a manner garded their Captaine, who rode in the middeſt of them. Their Bootes wrought with Purple Lether, were foulded finely alitle aboue their ancles. Their clokes were buttened with Buttons of Golde before their breaſtes, and were laide on with rounde blewe Buttons, downe vnto the nethermoſte hemme. Their Horſes came all out of Theſſalia, whiche alſo ſhewed by their pleaſaunt countenaunces, the good Paſturage of their Countrie. They fomed on their brideles as though they thought ſcorne, of ſuch as rode on thē, yet they turned very redily as theire Riders woulde haue them. Their Hadels, and the reſte of their Harneſſe was ſo beſet with Siluer, and Golde, that in this point the yonge menne ſéemed to ſtriue who ſhoulde be braueſt. But, Cnemon, thoſe who were preſent, did ſo deſpiſe, and paſſe theſe menne thus apparailed, and loke on the Captaine Theagenes (on whom was my care) that all, whiche ſhewed before very bright, was nowe darkened, as it had benne with ſome paſſinge lightninge. Suche brightneſſe did his ſight bringe vnto vs, in as muche as he was on Horſebacke alſo, with a Speare of Aſhe, pointed with ſtéele

The Ænians apparell.

Theagenes his cloke with what was wrought there on.

ſteele in his hande, he had no Helmet on: but was bare headed. His cloke was of Purple wrought with Golde, wherein was the battaile of the Centaures, and Lapithes: on the Button of his cloke, was Pallas pictured, bearing a Shilde before her breaſte wherein was Gorgons head. The comelineſſe, and commendation of that which was donne, was ſommewhat increaſed by the eaſy blowinge of the winde. Which moued his heare about his necke, parting it before his forehead, and made his cloke waue, and the nether partes thereof to couer the backe, & buttockes of his Horſe. You would haue ſaide, that his Horſe did knowe the bewtie of his Maiſter, and that he beinge very faire him ſelfe, did beare a paſſinge ſéemely man, he rained ſo, and with priked vp eares, he toſſed his heade, and rowled his eies fiercely, and praunſed, & leapte in ſo fine ſorte. When he had the raines a litle at will, he would ſet forewarde courageouſly, and turne about on bothe ſides, & beate the grounde with the tippes of his houfes lightly, and moderate his fierceneſſe, with the pleaſantneſſe of his Pace. Eche man was amazed thereat, and gaue the ponge man the principal praiſe, as wel for his courage, as alſo for bewtie, and comelineſſe of perſonage. At a worde the common ſorte of women, and ſuche as coulde not moderate theire affections, caſte Apples, & Floures vpon him, by that meanes, as might be geaſſed, ſéekinge to get his fauoure. For they were al of this opinion, that there could be no humaine ſhape, whiche coulde ſurmounte the ſéemelineſſe of Theagenes. But after that Aurora, with roſiall fingers, as ſaithe Homer, appeared, and the bewtifull, and wiſe Cariclia, came out of Dianas Temple. Then I perceiued that Theagenes coulde be conquered, but ſo farre conquered, as the natural ſéemelineſſe of womans bewtie hath the more, and greater force at firſt to bringe vnder. For ſhée was carried in a Chariot, drawen with a yoke of white Oxen, ſhée had on a purple Gowne downe to her foote, ſpangled

Theagenes his Horſe.

VVhat the common ſorte of weemen did to Theagenes, and their opinion of him.

Theagenes beginneth to loue Cariclia.

How Cariclia was attyred.

spangled with Golde. She was girded with a girdel, in making wherof, the workeman bestowed al his craft, in ý he neuer made the like before, nor hable to frame such an other after. For he tied twoo Dragons tayles behinde her backe, betweene her shoulders, bringing further their contrarie neckes vnder her pappes, with an artificiall knotte, sufferinge bothe theire heades to hange downe after it was fastened aboute her. You woulde haue saide that the Serpentes, did not seeme to crepe, but crepte in deede. They were not fearefull with their terrible lokes, but seemed as though they had ben wantonly a sleepe. As touchinge their matter, they were Golde, but in colour blewe. For the Golde by arte, was made blacke, that blacke, and blewe, might in deede represente the sharpenesse, and diuersitie of scales, and suche was the Maides Girdel. Her heare was neither al bounde vp, nor al lose: but the moste parte thereof that grewe behinde, hanged ouer her shoulders, that whiche grewe from the crowne of her head downewarde to her forehead, being yealowe coloured, was crowned with a Garlande of ponge Lawrell, whiche did not suffer the whole to be blowen more then was seemely with the vehemencie of the winde. In her leafte hande shee bare a gilted Bowe, and a quiuer of Arowes hanged on her right shoulder, and in her other hande shee bare a Taper burning, and although she were so attyred, yet there came greater lighte from her eies, then from the Taper. Those same are Theagenes, and Cariclia in deede, saide Cnemon. Calasiris thinkinge that he had spied them somewhere, asked him, and where be they? shewe me them for Goddes sake. He thought, Father (q he) I sawe them, bringe not here, you haue described them so wel, and as I my selfe remember wel, I haue seene them. I cannot tell, quoth he, whether you sawe them so attyred, as at that time al Greece, and the sonne him selfe did see them. So faire and so happie, were they as menne had felicitie yenough, if they were like him

Cariclias Girdell.

Menne and Wemen happy if they were like Theagenes, and Cariclia.

him, and wemen if they were like her. For they counted it an immortal thinge to be suche a couple. Although the people of that Countrie rather praised the yong man, and the Thessalians, the Maide, bothe the praising that wonderfully whiche they neuer sawe before. For a newe countenance, and seldome seene bothe more moue the minde, then that wherewith we are dayly acquainted. But oh delectable deceite, O acceptable opinion, howe dideſt thou comfort me, Cnemon, whē I hoped that thou haddeſt seene my deare Childrē, & wouldeſt haue shewed me them: But thou goeſt aboute vtterly to deceiue me. For whereas you promised me at the firſte, that they would come by & by, and had for rewarde of so doinge, obteined of me this tale of them, yet cannot you shewe me them, although the euening approche, & it be darke night. Be contente, quothe he, and feare not, for they wil come without doubt. Perhaps there is some letting that they come not so sone as was appointed betwixte vs, otherwise, If they were here, I woulde not shewe you thē, before I had the whole Hier that you promised me. Wherefore, if you deſire to see them in haſte, performe that you promised, and make an ende of your vnperfite tale. I, quoth he, am very vnwillinge to do that whiche bringeth me in minde of that whiche greeueth me much, and I ſuppoſed that you had benne weary of this my ſo longe prattlinge. But ſeeinge you be ſo deſirous to heare, and can neuer be wearied with a good tale, goe to, let vs proceede where we lefte. Yet firſte let vs light a Candel, and do Sacrifice to the Gods, that gouerne in the night, that hauing performed the accuſtomable Ceremonies, we maie lie quietly, and tel forewarde our tale. He saide thus, and forthwith a Mayde brought in a Candel lighted, and he finiſhed his Sacrifice, and called vpon diuers of the Goddes, but eſpecially vpon Mercurie, and deſired to haue ſome happy dreame that night, & that his dearely beloued childrē, might appeare vnto him in his ſléepe,

Calaſiris was very ſuperſtitious.

he praied humbly, when he had thus donne, he saide, after that the yonge menne had gonne three times aboute Neoptolemus his Sepulture, in their braueric on horsebacke, the Mæmen cried out pitiously, and the Penne made a strange noyse. Therewithall suddainely all the Oxen, Rammes, and Goates, were killed, as if they had benne slaine at one stroke: laste of all, when the Aultare beinge of wonderful greatnesse had fire hundred clouen logges laide vpon it, & all manner of lawful offeringes were added thereunto, they made request, that Apolloes Priestе might beginne the Sacrifice. Caricles saide, that the Sacrifice in deede appertained vnto him, but the Captaine of this Holy Legation, should take the Taper of her, that was President of those Ceremonies, and set the Aultar on fire, for so was the Coutrie fascion. This he saide, and did Sacrifice, and Theagenes toke the Taper. Surely, Cnemon, that the minde is a heauenly thinge, and of grete affinitie with the superiour nature, wee maie knowe by the deedes, and workes thereof. For they loked one vpō an other, as though the minde knew firste that, whiche was like to it selfe, and did approche neare to that, whiche bothe in excellencie, and Dignitie was of affinitie to it. At the firste therefore they stode still suddainely, as though they had benne amazed. And shee deliuered her Taper with a constant countenaunce, and he likewise receiued it, and viewed one an other with so stedie eyes, as if either had seene, and knowen other before, and nowe coulde not call to remembraunce where. This donne, they smiled alitle, but so that it coulde scantly be perceiued by their countenaunce. Afterwarde as though they were ashamed of that they did, they blushed: within a while after, when this affection, as I thinke, had griped theire hartes, they became pale. At a worde, fire hundred countenaunces appeared in theire faces in shorte time, and the changinge of all kinde of coloure, and the rowlinge of their eies, plainely betokened

The manner of the Sacrifice with the duetie of the Priestе of Apollo, and the Xnians Captaine of their holy Embassadge

The sundrie countenaunces, and behauiours of Louers.

betokened the troubles in theire minde. The people ẏ were pzesente, as mate be gheassed, perceiued not this, bicause euery one thoughte of diuerse matters, neither Caricles, who at that time, repeted the vsuall Pzayer. Onely I did nothinge, but marke the ponge Couple, after that the Dzacle spake of Theagenes, dooinge Sacrifice in the Temple, and by coniecture of their names, was moued to suspecte that, whiche after shoulde come to passe, yet I knewe nothinge erquisitly, of that whiche was signified in the later parte of the answeare. But after that at length, and as it were by force, Theagenes was withdzawen from the Mayde, and with his Taper set fire on the Aultare, the Pompe was bzoken vp, and the Thessalians wente to banketting, & al the other people wente euery man to his owne house. Cariclia also puttinge on a white cloke, with a fewe of her familiars, wente into her owne Chamber, whiche was within the compasse of the Temple. Foz shée dwelled not with her supposed Father, but altogeather separated her selfe from him, that shée might not be dissuaded from her pourpose. I beinge nowe made moze curious, by reason of that I had harde, and seene, came to méete Caricles of set pourpose. Who asked me, sawe you Cariclia, my ioye, and the honoure of the people of Delphos? This was not the firste time (quoth I) but I sawe her before, as ofte as the people resozted to the Temple, not as one that stode a farre of, as the Pzouerbe is, but shée hath donne Sacrifice togeather with me, and if shée doubted of any pointe, either of Diuine, oz humaine matters, shée woulde aske me, and I tolde her. Howe liked you her at this time, quoth he? Did shée set fozthe this braue sight any whitte? Mary Sir Caricles (quoth I) you seeme to aske me, whether the Mone dooe exceede any whitte the the lesser Starres. They praysed, saide he, the Thessalian ponge man, geuing him the seconde place after her, yea and the thirde to, quoth I: But in deede they ac-

knowleged your Daughter to be the principall shewe, yea and the very eye of the Pompe. Caricles was well pleased with this (and I beganne nowe to drawe to the pourpose, especially desiringe that he woulde be of good harte, and doubte nothinge) who smilinge alittle sayde, I goe to her nowe, and if it please you, goe with me, and let vs see, whether this greate companie hathe benne any thinge noysome vnto her. I was very glad of this requeste, yet I made as though, I had other businesse to do: but was contente to leaue that, and goe with him. After wee came where shee was, and had gonne into her chamber, wee founde her sicke on her bedde, and coulde take no reste, and all her eyes bedewed with lowe droppes. After her Father was come in, and shee (as was her manner) had imbraced him, he asked her what shee ayled. She made him answeare, that her heade did ake, and that shee woulde fayne sleepe if shee might. Caricles mutche greeued with this, wente out of her chamber with me, and commaunded the Maydes, to make as litle noyse as mighte be, and after he came before his owne house, he sayde. What shoulde this meane good Calasiris? What disease hathe my deare Daughter? Marueil not, quoth I, if shee hauinge shewed her selfe in sutche a companie, hathe benne spied by somme spitefull eye. He smiled at this, and sayde in iestinge wise, you then do beleeue, as menne commonly do, that there is Witchcrafte. Yee mary, quoth I, and verily, as I thinke there is any thinge true, and that for this cause. The ayre whiche is aboute vs on euery side, enteringe into vs by our eies, nosthrilles, mouthe, and other Pores, carryinge with it suche outwarde qualities as it is indewed withal, doth ingraffe alike infection in them, who haue receiued it. For whiche cause when a man hath enuiously loked vpon any excellente thinge, forthwith he hath filled the ayre with that Pestilent qualitie, and

Cariclia in Loue.

Calasiris proueth by diuerse reasons that there is Witchinge.

sente

ſente for the alſo that poiſoned breathe to that whiche is neare at hande. That ſame ayre beinge a ſclender and ſubtile thinge, perſeth euen to the boanes, and very marowe, and by that meanes hath enuy benne cauſe to many of that diſeaſe, whiche wée call by a proper name Bewitchinge. Conſider that alſo Caricles, how many haue gotten ſore eies, and the plague, though they neither touched thoſe that had ſuche diſeaſes, nor eate at their table, nor laie in their beddes, but onely by beinge in the ſame ayre: as well as any thing els. Let loue be an argument, or proufe of this, who taketh his beginning & occaſion of that whiche is ſéene, & ſo as if it were ſome preuy paſſiõ, by the eies is ſuffered to enter into the harte. And this is like to be true. For ſeinge of al our other Powres, & ſenſes, ſighte is capable of moſte mutations, and the hoteſt: it muſte néedes receiue ſuche infections as are about it, & with a hote ſpirite, entertaine the changes of Loue. If néede be, I will bringe, for examples ſake, ſome reaſon out of the holy Bookes, gathered of the conſideration of Nature. Charadrius healeth thoſe that haue the Kinges euill, whiche birde flieth awaie, as ſoone as any that hath this diſeaſe, hath ſpied her, & turneth her taile towarde him, ſhutteth her eies. Not (as ſome ſay) becauſe ſhée would not helpe him, but that in lokinke vpon him, ſhée draweth that euill diſeaſe vnto her by nature, and therefore ſhée declineth ſuche ſighte as a preſente perill. And perhaps you haue hearde how the Serpẽt Baſiliſcus with his onely breathe and loke, dothe drie vp and corrupte, all that it palleth by: and it is no maruell if ſome do bewitche, ſuche as they holde moſte déere, and wiſhe beſte vnto, for ſeinge they be enuious by nature, they do not what they woulde, but what by nature they are appointed. After he had ſtaied a little at this, he ſaide, you haue diſcuſſed this doubte right wiſely, and with very probable argumentes. I woulde to God that ſhée might once féele what affection and loue meaneth: Then would

The ayre is infectious.

The byrde Charadrius, if one that hath the Kinges euill ſee her, healeth him that is ſo diſeaſed, but dieth thereof her ſelf.

The Nature of the ſerpent Baſiliſcus.

I not thinke that shée were sicke, but in moste perfite healthe, and you knowe that I haue craued your healpe to bringe this aboute. But now nothinge lesse then this is to be feared, to haue happened to her, who hateth her bedde, and will be wonne with no Loue, but shée rather semeth to be bewitched in déede: and I doubte not, but you will vndo this witchcrafte, for the friendshippe whiche is betwirte vs, and to shewe vs some pointe of your singular wisedome, I promised him if I coulde perceiue her gréefe, to healpe her what I coulde. And while wée yet talked of their matters, one came to vs in hast, and saide: God sirs, you make suche tariance, as if you should come to a battaile, or skyrmishe, and not to a banket: The maker whereof, is the excellent Theagenes, and great Neoptolemus the président at the same. Come thether, neither let the Banket through your defaulte, be continewed till nighte, seinge none, but you, are awaie. This felowe (q Caricles to me in mine eare) biddeth vs with a cudgil in his hand. O what a lofty felow Bacchus is, if he be well washed. But let vs go, for it is to be doubted, least if wée tarrie, he will driue vs forward. You iest, saide I, yet I am pleased, let vs go in déede. When wée came, Theagenes placed Caricles beside him selfe, and honoured me also somewhat for his sake. Why do I trouble you nowe, with tellinge how the Maydes daunced, and what instrumentes were there, and howe the ponge youthes daunced the daunce called Pyrricha in armoure, & others, whiche Theagenes had mingled with fine and delicate meates, orderinge his banket, as if it had benne but a Drinkinge, but that whiche is néedefull for you to heare, and pleasaunt for one to tel, was thus, Theagenes sette a mery countenance on the matter, and strained him selfe wonderfully that he might intertaine his gheastes courteously, & make them good chéere. But I perceiued whereto his minde was bente, by the rowlinge of his eyes, and suddaine sighinge without cause.

Calasiris espieth that Theagenes was in Loue.

Same-

sometimes he was sadde, and in a muse, streight way, as though he knewe his owne faulte, and woulde correcte him selfe, he would be merie: to be shorte, he changed his countenaunce a thousande waies. For the minde as wel of a louer, as of a dronken man is flexible, and can tarie in no certaine state, as though they bothe swimmed in a moiste affection. And for that cause a Louer wil sone be dronke, and a dronken man sone in Loue. Afterward by his sorowfull gapinge, and careful countenance, al those who were there, sawe that he was not well. So Caricles also perceiuinge that, saide to me softely. What meaneth this varietie? Some enuious eie hath loked vpon him also. Me thinketh that Cariclia, and he, haue one disease: They haue one, & the same in deede, by Isis said I, and not without cause, in as muche as in this royaltie nerte to her, he was the fayrest person. Thus talked we. But after the cuppes should go about, Theagenes dranke to euery man, although against his will, for courtesies sake. When he came to me, I saide, that I thanked him for his gentel proferre, but dranke not. Thinkinge that I had despised him, he loked vpon me angerly, and with burninge eies. Whiche assone as Caricles perceiued, he saide, this man drinketh no wine, nor eateth of the fleashe of any liuinge thinge. He asked, why? He is, q he, an Ægyptian, borne at Memphis, and Isis Priest. When Theagenes perceiued that I was an Ægyptian, and a Priest, he conceiued a wonderfull pleasure, and stretched him selfe for ioye, as those, who haue founde some greate treasure, and called for water, and after he had dronke a good draught, he saide, Right wise man, I haue dronke to you of that whiche you like beste, and I praie you, let this table make a lasting league of Amitie betwéne vs. Let it be so worthy Theageanes, q I, for I haue a good while desired the same, and so receiuinge it at his hande, did drinke, and with suche talke wé made an ende of the banquet, and went euery one to his owne lodginge.

Dronken men and Louers in a maner like.

Isis Priestes drinke no wine, neither eate they the fleashe of any liuing thing.

lodgynge. But Theagenes imbraced me very louingly, and with diuerse kisses, bothe oftener, and more familiarely then our former acquaintance suffered. After I came home, I sleapte not the firste parte of the nighte, thinkinge diuerslye of the yonge couple, and diligently studied, what the later ende of the Oracle should meane. When it was midnight, I sawe Apollo, and Diana, as I thought (if I thought, and it was not rather so in déede) and he deliuered Theagenes to me, and thée Cariclia, and callinge me by my name, it is time, saide they, that you retourne into your Countrie, for so the Ladies of destinie, commaunde you. Go therefore hence thy selfe, and take these with thée, and loue them as thine owne Children, and bringe them out of Egypte, whether, and howe it shall please the Goddes. When they had saide thus, they wente away, and gaue a token, that it was not a dreame whiche I sawe, but a thinge donne in déede. I vnderstode all the reste as I had séene it, but into what Countrie, or to what people thei should be caried, I could not tell. You wil tell me hereafter Father (q Cnemon) if you know your selfe, but howe saide you, the Goddes were shewed to you, not in your sleape, but manifestly appeared? Euen so my Sonne (q he) as wise Homer in a maner by a Riddle did notifie, mary many do lette the hardnes of the sayinge passe, as he saithe somewhere.

Apollo and Diana, sente to deliuer Theagenes and Cariclia, to Calasiris in his dreame.

A rule of Homer, howe to know the Gods: expounded by Calasiris.

His feete and thighes behinde,
by goeinge easily I knewe:
The Goddes also may be espied,
and knowen, this is trewe.

And I my selfe séeme to be one of that sorte (saide Cnemon) & perhaps to reproue me, you Calasiris, haue made mention of these Verses, the wordes whereof I well remember, since the time I firste learned them, but that there is Diuinitie conteined in them, I knowe not. Calasiris staied at this a little, and made him ready to tell him the secrete meaninge of them, and saide. The Gods,

Cnemon,

Cnemon, and other heauenly powers, commynge to, and goinge frō vs, dō chāge them selues seldome into ỹ likenesse of other Creatures, but cōmonly into men, that we supposing, by the likeneſſe of the Figure, that we sawe, was a dreame, maie so be beguiled. So although the rude, and prophane people knowe them not, yet can they not escape a wise man, but he will know them, either by their eies, in that they loke stedfastly, and neuer shutte their eie liddes, but beste by their gate, in that they moue not their feete, neither sette one foote before an other, but are carted with violence of the ayre, rather slidinge through, then stridinge ouer the windes. Wherefore the Ægyptians make the Images of the Goddes, with their feete ioyned togeather and not seperable asonder. Whiche thinge the skilfull Homer, like an Egyptian, and one well instructed in the holy doctrine, secretely, & closely signified in his Verses, leauinge it to the vnderstandinge of suche as couldo attaine thereto. Of Pallas he speaketh thus:

Howe the Egyptians make the images of their Goddes.

Also her terrible eies did glister as shee looked.

And of Neptune thus:

His feete and thighes, by goinge easily, I knewe.

As though he swimmed in his gate, for thus muste you take it, by goinge easily, not as some beinge deceiued, haue thought easily I knewe. You haue well instructed me in these thinges, ỹ Cnemon. But in that you oft call Homer an Egyptian, I can not beleeue that, and therfore am in muche maruell aboute it. I praie you, discusse this doubte also. Although Cnemon, it be nothinge neare to our pourpose, to talke of suche thinges, yet I will briefly tell you. Homer by reporte of diuers men, is ascribed vnto diuers Countries, and in dede, to a man of good courage, no Countrie comes amisse But to tel the troth, he was our Countryman, an Egyptian, borne at Thebes, which hath an hundred gates, as of him selfe a man may know, and his Father a Priestе, as some thinke, and not

A prety discourse, whereby Calasiru proueth Homer to be an Egyptian. Thebes a Citie of Egypte.

Caricles thought that Calasiris coulde doo wonders belike.

not impossible for suche holy Priestes, to bringe wonderful thinges to passe. I tolde him, that I had esteemed lightly of it til then, bringing him also into a vaine opinion, and nowe I craued libertie, but one daie, that I might make some medicine for her. At this present, saide I, let vs goe to the Mayde, to consider of her more diligently, and to comforte her as much as wee maie. And I would also ỹ you, Caricles, shoulde haue some talke of me with the Mayde, and by your commendation bringe me into better credite with her, that shee beinge more familiare with me, maie the boldelier suffer me to heale her. Contente, saide he. After wee came to Cariclia, to what ende shoulde wee make many wordes? Shee was altogether vanquished by affection, & the bewtie of her colour, was gonne out of her face, & the heate therof, was quenched with teares, as if it had ben with water, yet when shee sawe vs come in, shee framed her selfe, and wente aboute to call againe, her accustomed countenaunce. Caricles imbracinge her, and makinge much of her, leauing no kinde of courtesie, my Childe, my deere Daughter, q he, wilte thou not tell thy Father, what thy disease is? And seeinge thou arte ouer loked, doest thou holde thy peace, like one that had donne wronge, and not benne iniuried thy selfe by those eyes, which haue so vnluckely loked vpon thee? But haue ỹ a good harte. This wise mã Calasiris, is requested by me, to finde some remedie for thee, whiche he can wel performe, for he is as excellente as any man els, in heauenly knowledge, as one by profession, a Priestе, and that, whiche is the beste my very friende. Wherefore you shall do very well, if you suffer him without any impediмente, to vse for your healthe, either any inchauntment, or what els so euer he will, for as muche, as otherwise you are wel pleased with the familiaritie, and companie of such wise men. Cariclia saide nothing, but by countenaunce made as though shee were well pleased with the councel he gaue her, to suffer me

Caricles commendeth Calasiris to Cariclia.

Cariclia loued the companie of wise menne.

to

to deale with her. When these thinges were thus ordered, wée wente our waie, and Caricles alwaie put me in minde, that I shoulde haue regarde to my promise, and bethinke me, howe I might make her haue a fansie to mariage, and a desire of menne. I therewith made him very gladde, when I tolde him, that within shorte time, I woulde satisfie his minde.

Here endeth the Thirde Booke.

The Fourthe Booke.

THE nexte daie Apolloes games did ende, but youthful disportes beganne, Cupide (in mine opinion) moderatour, and Arbiter thereof, beinge in ful determination, to declare his force, in most ample wise, by these two Champions, whiche he had set togeather. Suche was the sight. All Greece loked on, and Thamphictiones sate in Judgemente. After all other disportes were sumptuously finished, as Runninge, Wrastlinge, fight with Plommetes, at laste, the Crier by Proclamation, called these in, that shoulde runne in Armour. And therewithall Cariclia glistered at the race ende. For shée came, although against her will, for the customes sake partely, but rather, in my iudgemente, vpon hope to sée Theagenes somewhere: in her leste hand, shée had a burning Taper, and in the other hand, a branche of Palme, and as sone, as shée appeared, euery man loked vpon her, but I cannot tell, whether any sawe her before Theagenes, for a Louer is very ready to spie. That, whiche

Cupid fully determined to trie all that he was able to doo, with Theagenes and Cariclia.

The manner of their disportes.

A Louer is quicke eied.

But lette vs committe theſe thinges as well to the other Gods, as alſo to the Ladies of deſtinie, in whoſe power it conſiſteth, whether they ſhall dw this or not, who as well decreed my baniſhment, for ſuche thinges as I gathered before, as alſo that I ſhoulde finde Cariclia, howe that happened, you ſhall knowe by that which folowed. After Theagenes was come in, and badde me god morowe, and I had ſaluted him againe, I ſette him on my bedde beſide me, and aſked him, what earneſt matter draue you hether to me thus early? After he had ſtroked his face a little, I am in great daunger, q he, and I am aſhamed to tell you howe. I thought it then a fitte time to gloſe with him, and to gheaſſe at that, whiche I knewe well inough. Therefore lokinge vpon him cherefully, I ſaide, although you be aſhamed to tell me, yet nothinge can be hidde from my Wiſedome, and the knowledge of the Goddes. And after I had lifted vp my ſelfe a little, and made as though I woulde haue caſte ſome accounte with my fingers, and ſpredde my heare aboute mine eares, like one that woulde haue Prophefied, I ſaide, my Sonne thou arte in Loue, he ſtarted at that worde, and when I had added, with Cariclia, then he ſuppoſinge that I had knowen it of God, miſſed but a little, that he had not fallen downe and worſhipped me. Whiche when I would not lette him dw, he came to me, and kiſſed my heade ofte, and gaue God thankes that his hope had not fayled him, and prayed me hartely that I woulde ſaue him: For he ſhoulde not liue if he had not healpe, & that preſently: ſo greate was the miſchefe that he had, and ſo vehemently did his harte burne, the rather for that he neuer was in Loue before. For he ſware vnto me many othes, that he neuer had to dw with woman, & that he vtterly refuſed Mariage and Loue, if any were profered him, vntil Cariclias bewtie had ouercomen him. Not becauſe he was chaſte of nature, or coulde not dw like other menne, but becauſe till then, he neuer ſawe

Calaſiris maketh as though he were a ſouthſayer to Theagenes, and ſo reuinge at the cauſe of his cominge, happeneth to glaunce ſomewhat neare the marke.

Theagenes pained the more becauſe he was neuer in Loue before. Wherby may be gathered that the firſte Loue pincheth moſt.

woman

woman worthy to be loued: & as he said thus, he wepte, in token that by force, and againste his will, he was subdued by the Mayde. I take him vp, and comforted him, and sayde, be of good cheere, for seinge you haue come to me for helpe, she shal not be stronger then my wisedome, in deede shee is stoute, and will hardly be made to loue, vtterly despisinge loue, and maie iudge, if shee but heare them named, but for your sake, wee must trie al meanes. Arte can breake nature, onely you muste be bolde, and of necessitie, do what so euer I commaunde you. He promised to do al that I would wil him, and thus, while he was praying, and beseechinge me, and for my paines, promised to geue me al that euer he had: One came from Caricles, and saide, Sir, Caricles desireth you, to come to him. He is in Apolloes Churche hereby, and prayeth to God, for that he hath benne troubled, I knowe not how, by certaine dreames. Therewithall I rose, and when I had sent Theagenes awaie, & was come into the Church, I founde Caricles sittinge in a stalle very sadde, and sorowfull. I came to him, and why be you so sadde, q I? He answeared, why shoulde I not? Seeinge that diuerse visions in my sleepe, haue troubled me, & my Daughter, as I heare, is very sicke, and sleapte neuer a winke this nighte? For my parte, although for diuerse causes her disease greeueth me, yet the greatest is, for that to morowe is a daie ordained for sporte, & the custome is that shee, whiche is entred into these holy Orders, shoulde holde the Garlande to those that runne in armoure, and ouerse that pastime, one of these two thinges muste needes happe, that either her absence must breake of this longe accustomed Order, or els by comminge againste her will, shee shalbe more sicke. Wherefore if before you could not, yet now helpe her, and do vs this good turne, whiche shal wel beseeme our friendship, and deserue good at Gods hande. I knowe that it is easy for you, if you will, euen to heale one (as you saie) bewitched. For is

Theagenes is in loue againste his will.

Arte can breake nature.

It was Cariclias duety to holde the Garlande bicause she was Prieste.

Mercury as is falsely fained. His Father was supposed to be a Priest, because as he celebrated certaine Sacrifices in the Temple with his wife, who by chaunce slepte there, the God laie with her, and ingendred Homer, who had aboute him a token of vnlawfull generation, for on bothe his thighes there grewe from his byrthe a greate deale of heare. Wherof as he traueled, as wel in Greece, as in other Countries, and made his Poeme, he gained his name. He him selfe neither would tell his name, nor his Countrie, nor kinred: therefore those, who knewe that qualitie of his bodie, gaue him a name thereof. To what ende, Father saide Cnemon, would he not tell his Countrie? Either (qd he) because he was ashamed of his banishmente, for he was driuen out of his Countrie by his Father, at what time, hauinge passed the age of fourtene yéres, he should haue ben numbred amonge those, that were consecrated, for that by the marke on his body, he was knowen to be a bastarde, or els for policie, that while he concealed his owne Countrie, he might lawfully saie, that he was borne euery where. You séeme to discusse these thinges very well and wisely, saide Cnemon, gatheringe your coniecture of his Verse, whiche is stuffed with all pleasure, and delectation, righte Egypt like, whiche no doubte shoulde not so farre haue passed all other, if he had not had some heauenly foundation. But after (as Homer did) you perceiued that thei were Gods, tel me, Calasiris, what folowed. Surely, Cnemon, suche thinges as wente before, I slepte little, deuised muche, and fell into suche cogitations, as liketh the night well. I was very gladde in hope to finde suche thinges as I thought vpon, and also loked for returne into my Countrie. Yet was I forowfull that Caricles shoulde lose his Daughter. I bethought me, howe I might carrie the ponge folkes with me, and some meanes was to be deuised howe to gette awaie. Then was I troubled as touchinge our flight, howe wée might dw that priuely, and whether

Why Homer concealed his Countrie.

whether wée shoulde directe it, whither by Sea, or Lande. While I laie thus, a thousãd thoughts arose in my head, and I slepte no more that night. And it was scante daie, when one knocked at my doore, and I hearde a boye call, my man asked who called, and what he woulde haue? who answeared, that Theagenes ỳ Thessalian was there. I was gladde of those tidinges, and badde him be called in, thinkinge that this beginninge did proker it selfe, that I might learne, how to bringe to passe, that whiche I was aboute. For I gheassed that he came to craue my healpe to obtaine his Loue, because he heard that I was an Egyptian, and a Priestе. So affected (as I thinke) as many be, who suppose the wisedome that the Egyptians haue, to be one, & the same, but are deceiued. For thereof is one kinde common, and (as I maye terme it) crepinge on the grounde, which ministereth Signes, and is occupied about dead bodies, vsing Herbes, and addicted to inchauntmentes, neither tendinge it selfe, nor bringinge suche as vse it, to any good ende, but is ofte deceiued by the owne practises, sometimes shewinge terrible, & vile tokens, that is to saie, visions of suche thinges, as are not, as though they were, and beguileth menne of suche thinges as they loked for, a deuiser of mischieues, and minister of all fowle, and lofte pleasures. The other, my Sonne, which is the true wisedome, and from whence the other counterfaite hath degenerated, whiche wée Priestes, and holy men do practise from our youthe, is conuersante with heauenly thinges, liueth with the Goddes, and is partaker of better Nature, consideringe the mouinge of the Starres, and countinge it a vantage to knowe thinges to come, farre remoued from these earthly evils, and directeth all thinges, to the honestie, and commoditie of menne. By whiche, I also lefte my Countrie for a time, if by any meanes I could auoide such things, as I tolde you of before, ỳ were foreshewed vnto me, & the battaile betwéene my sonnes.

Two kindes of wisedome are professed of the Egyptians, and what they be.

with Loue whereof he is detained. But he, beside, that after he knewe what should be donne, thought vpon nothinge, but to see her. Wherefore he coulde not keepe his owne councell: but saide secretly to me (for he satte nexte me of pourpose). That same is Cariclia, but I badde him be quiet. After the Proclamation was ended, there came forthe one of goodly Personage, and of greate courage, like whom in honour was none in ỳ whole companie, who in many courses before, had wonne the Garlande: mary then there was none to contende with him, for that as I thinke, none durste be so bolde. The Thamphictiones therefore let him goe. For by the Lawe he maie not haue the Crowne, that hathe not ventured for the same. Yet he made requeste, that chalenge might be made against all menne. The Judges gaue commaundement, that it should be so, the Crier called for some man, to runne with that other. Theagenes saide to me, This mã calleth for me. For me, q I, what meane you by that? It shalbe so, Father (quoth he). For none but I, if I be in presence, and loke on, shall receiue rewarde of victorie at Cariclias hande. Do you neither care for, nor esteme the shame that ensueth, if you be ouercommed, sayde I. What man, saide he, will loke on Cariclia, and approche to her so hastily, that he can get before me? To whome can her eies, geue like Winges, as to me, and cause him flie so faste. Knowe you not, that Painters make Loue with two Winges, declaringe, as by a Riddel, the nimblenesse of those that be in Loue? And if I muste néedes boaste, beside that I saide already, hetherto neuer any man vaunted, that he out ranne me. When he had saide thus, he leapte forth, & went downe, declared his name, and Countrie, and wente to the lealle ende, and when he had put on his Armoure, he stode at the place appointed, panting for great desire he had to runne, and was very vnwillinge, and had much adoo to tarrie the sounde of the Trumpet. It was a goodly sight, and worthy to be

He is not rewarded that ventureth not.

VVhy Cupide is painted with two winges.

Theagenes light footed.

be loked on, muche like that, wherin Homer bringeth in Achilles, as he ranne at Scamander, al Greece was muche moued at this deede, which fel contrarie to their expectation, and wished the victorie to Theagenes, as hartily, as if euery man had runne him selfe. For the comelines of personage, is of great force to get the good will of men. Cariclia also was moued out of measure, and I sawe it, by reason I loked vpon her a greate while, and espied howe her countenaunce changed diuersly. For after the Crier had in al mens hearinge, named those that should runne. Ormenus, an Archadian, and Theagenes a Thessalian, they lefte theire standinges, and finished theire race, as faste almoste as menne coulde loke after them, there coulde not the Mayde be quiet any more, but her body was moued, and her féete leapte for ioye, as though her minde had benne with Theagenes, and helpte him in his race. All those that loked on, waited to what ende this woulde come, and were very carefull. But I aboue the rest, who had now determined with my self, to haue like care of him, as if he had ben my sonne. No marueil, saide Cnemon, if those that were there, and sawe him, were carefull: nowe I my selfe am afraide for Theagenes, and therefore if he get the price, I praye you tell me so muche the soner, after they had runne the middel of the race, Cnemon turned him a litle about, and frowninge vpon Ormenus, lifted vp his shilde aloft, and stretched out his necke, and with face faste fixed vpon Cariclia, at laste he got to the race ende, and starte so far before, that the Archadian was many yardes behinde, whiche quantitie of grounde was after measured. This donne, he ranne to Cariclia, & of pourpose fel in her lappe, as though he coulde not staye him selfe, and when he had taken the Garlande, I sawe wel yenough, that he kissed her hande. O happy turne, that he got the victorie, and kissed her to. But what then? Thou canst not onely be satisfied with hearinge this tale, neither easily ouer-

Comlinesse of personage getteth the good will of menne.

Calasiris taketh Theagenes for his sonne.

Theagenes got the Garlande for runninge.

commed by sléepe, and although a great part of the night be paste, yet thou watchest, and art not wery of so longe a tale. I blame Homer (Father sayde he) for that he sayd, a man might as well be wery of Loue, as of any thinge els. Whereof in mine opinion, a man can not be wery neither if he be in Loue him self, or heare of others Loue. And if any man talke of the Loue of Theagenes, and Cariclia, who is so stony or harde harted, that he would not conceiue delight therein, although he shoulde heare nothinge els a whole yéere. Wherefore goe forewarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed Victor, and brought backe with all mennes ioyfull gratulations. Nowe was Cariclia quite vanquished, and bounde to Loue more, then shée was before. When shée had séene Theagenes the seconde time. For the mutuall sight of Louers, is a remembrance, and renewinge of Loue, & doth as much inflame the minde, as fire when it is put to any drie mater. After shée came home, shée abode a like night to the other, or a worse. I also sleapt but litle, for consideringe, whether we should goe to councell our flight, and into what Countrie God woulde haue the ponge couple carried, and I coniectured that wée muste take oure voiage by Sea, by the Oracle where it sayde.

Cnemon blameth Homer for saieinge that a man might be wery of Loue.

A man can not be wery to heare the Loue of Theagenes, and Cariclia a whole yeere.

Mutual sight of louers is a renewinge of Loue.

And saylinge surginge streames:
Shal come at length to Countrie scortche,
VVith burninge *Phebus* beames.

But whether they shoulde be conueied, I coulde finde but one waie to knowe, if I coulde by any meanes gette the fascia whiche was laide out with Cariclia, wherein Caricles sayde, that he hearde saie, all the Maydes estate was notified. For I thought it was like that, by it I shoulde knowe the Maydes Parentes, and Countrie, whiche I beganne already to suspecte, and perhaps also whither the Ladies of destinie woulde sende thē. When I came the next morning very early to Cariclia, I founde

all

all her kinſfolkes wéepinge, & Caricles, as muche as any other: when I came in, what a dw is here, ſaide I? My Daughters diſeaſe (anſweared he) wareth wozſe, and wozſe, and ſhé hath had a wozſe night of this, then ſhé had any yet. Get you hence, qᵗ I, and al the reſte auoide, and let one ſet me a threéfoted ſtole here, and a litle Lawrell with fire, and frankenſenſe. And let none come in to trouble me befoze I call, Caricles willed the ſame, and it was donne. Nowe, hauing gotten gwd occaſion, I began to playe my Pagent, as if I had benne on a ſtage, and burned Frankenſenſe, & mumbled with my lippes, and layde Lawrell on her, from toppe to toe, & at length when I had drowſily, or oldewiſelike gaped, and plaide the fole a greate while with my ſelfe, and the Payde, I made an ende. Shée, while I was thus dwinge, wagged her heade ofte, and ſmiled, and tolde me, that I was deceiued, and knew not her gréeke. Therewith I ſat neare her, and ſaide, my Daughter be of gwd chéere, thy gréefe is common, and eaſy to be healed, without doubte, thou art ouer loked, not onely when you were at the Pompe, but moze when you were ouerſeer at the race, whiche was runne in Armoure. And he that hathe thus loked on you, I thinke, is Theagenes, for I perceiued wel, that he ofte behelde you, and caſt many wanton lokes at you. Whether he did ſo, or not, ſaide ſhé, well fare he. But what Countryman is he, or of what Line is he deſcéded? For I ſawe many wonder muche at him. You hearde that he was a Theſſalian, by the Crier that vttered his name, and he fetcheth his petygrée from Achilles, and in my iudgemente, he maye dw ſo by gwd reaſon, who dw déeme no leſſe by his tale ſtature, and comly Perſonage, which manifeſtly confirme Achilles bloude. Sauing that he is not ſo arrogant, & prowde as he was, but dwth moderate, & aſſuage the hautineſſe & fierceneſſe of his minde, with cõmendable courteſie, which thinge ſéeinge it is ſo, although he haue an enuious eye, & with his lokes hath

A prety commẽdation of Theagenes for courteſie, with a nippe to Achilles for his arrogãce, and pride.

bewitched you, yet hath he him ſelfe more payne, then he hath cauſed you to haue. O Father, q ſhé, I thanke you, that you be ſorowfull for our miſhappe, but why dó you ſpeake euil without cauſe of him, who hathe donne vs no harme. For I am not bewitched, but haue, as I gheaſſe, ſome other infirmitie. Then Daughter, ſaide I, why dó you conceale it, and not franckely vtter it, that wée maie with more eaſe finde remedy thereto. Am not I in age, yea rather in gód wil your Father? Is not your Father familiarly acquainted with me? Are wée not of one profeſſion? Tell me your diſeaſe, I will kéepe your councell: yea, q if you wil, I wil be bounde by othe to you ſo to dó. Speake boldly, q ſuffer not your infirmitie to increaſe by ſilence. For euery gréeke, which is ſone knowen, can eaſily be cured: but that whiche by long time hathe gotten ſtrength is almoſt vncurable: for ſilence doth much ſuccour any diſeaſe, but that which is vttered, maie by comfort eaſily be remedied. With this ſhé ſtaied a litle, q declared by her countenance many changes of her minde, q ſayd, let me alone to daye, q you ſhal knowe it hereafter, if you knowe it not before, bicauſe you woulde haue vs thinke, that you are a Southeſaier. Therewith I roſe, and departed, geuinge her leaue to moderate the bafhfulneſſe of her minde. Then Caricles mette me, and haue you any gód newes to tell me, quoth he? All ſhalbe wel, ſaide I, for to morow ſhé ſhalbe healed of her infirmitie. When I had ſayde thus, I made haſte to be gonne, that he might aſke me no moe queſtions. After I was gonne a litle from the houſe, I ſpyed Theagenes walkinge about the Church, and the Cloyſters, reaſoning with him ſelfe, as though he had penough, if he ſawe but Caricles houſe. I turned a litle aſide, q paſſed by, as I had not ſéene him. He ſawe me, q ſayde, God ſpéde you, q tarrie I praie you, for I waited for you. I turned ſuddainly aboute, q ſayd, is this bewtiful Theagenes, ſurely, I ſawe him not. How is he bewtifull, ſaide he, that dothe not pleaſe Cariclia?

To muche lingringe maketh diſeaſes vncurable.

Theagenes glad to ſee the houſe of Cariclia.

riclia? I sette a face on it, as if I had beene angrie, and saide, will not you leaue to speake euill of me and my skill, by whiche shée is intrapped and constrained to loue you, and dothe desire to sée you, as one that is better then her selfe. What saie you Father, saide he? Dothe Cariclia desire to sée me? why do you not then carrie me to her? and therewith he ranne forth. But I caught him by the clocke, and saide, stande still here, although you be very light footed, for you muste not handle this matter as if it were a praye, or easie for euery man that liste to gette the same? But it must be donne with great Counsell, and performed with no small prouision. Know you not that her Father is the Noblest man in Delphis? Do you not remember that the Lawes appointe deathe a rewarde to suche? The matter were not greate, sy he, if I died, after I had my will of Cariclia. But if you thinke it good, lette vs go to her Father, and desire her of him to be my wife, for I am worthy penough to be Caricles kinsman. Wée shall not prevaile, saide I, not because he can finde any faulte in you, but for that he hath promised her, in Mariage to his Sisters Sonne. He shall repent it, saide he, who so euer he be, for while I liue, there shall no other wedde Cariclia, this hande of mine is not yet so benummed, neither my swoorde so blonte. Be contente, saide I, wée shall haue no néede of any of these thinges, be onely ruled by me, and do as I commaunde you, for this time departe, and take héede you be not spied to talke with me ofte, but when you come, come priuely, and alone: He wente his waie very sadde. Caricles metts me the nexte daie, and assone as he sawe me, he ranne to me and kissed my head oftentimes, continually cryinge of suche force is your wisedome, suche is our Frendship. Thou haste brought a great businesse to passe, shée is taken now, that was harde to be wonne, and shée that was before inuincible is nowe subdued: Cariclia is in Loue. I beganne to wagge my heade at this, and knitte my

Amonge the Delphiãs, death is ordained to suche as steale awaie any Mayde.

browes, and yet proudely, and saide there was no doubt, but that shée should not be able to abide the first assaulte, when as yet I haue donne no greater thinge to her. But tel me, Caricles, how you perceiued that shée was in loue? When I had gotten very trusty Phisitions, as you gaue me Counsell, I brought them to her, and promised them all the ritches I had, if they coulde cure her. As soone as they came into her, they asked what her disease was, and where her paine helde her. Shée turned her face from them, & repeted with a lowde voice, this Verse of Homer.

How Caricles perceiued that Cariclia was in loue.

Achilles is the braueſt man, of al the *Greekiſhe* rowte.

Acestinus a Phisition.

Acestinus a wise man (perhappes you knowe him) toke her wriste in his hande, although against her will, and sæmed to iudge her disease, by the beatinge of her pulse, whiche declareth (as I gheasse) the state of the harte: after he had felte her pulse a good while, and had loked oft vpon euery parte of her, he saide, Caricles, you haue brought vs hither in vaine, for Phisicke can do her no good. O God, saide I, why sate you so, muste my Daughter die without all hope of recouerie? Make not suche a dow, saide he, but heare me, and so when wée were in a corner, that neither the Maide, nor any other could heare vs: he saide. Our Arte dothe profesſe the curinge of distempered bodies, & not principally of the diseased minde, but then when it is afflicted with the bodie, so that when that is healed, then is it also cured. The Mayde in déede is diseased, but not in bodie, for no humour aboundeth, the head ache græueth her not, no ague burneth her, nor any parte or parcelles of her body, is græued: accoumpt this, and nothinge els to be true. I hartely prayed him, if he perceiued any thing by her, to vtter it to me. Dothe not the Mayde know (q he) that Loue is an affection and manifeſt græfe of the minde? Dw you not sée that her eies be swollen, and loketh euery waie, and is pale in her face, but findeth no faulte with her harte? beside this shée raueth, and vttereth what so euer cometh into her

Phisicke can doo Cariclia no good.

A prety discourse of Phisicke, where, and when it auaileth.

What loue is, and the qualities thereof.

minde,

minde, & watcheth without cause. At a worde shée hath sodainely loste the moisture of her bodie, and luste amplitude thereof. You must, Caricles, if it be possible, finde her out a man: and when he had saide thus, he departed. I come in haste to you my Sauiour and God, whom both I and shée do acknowledge, to be onely able to do vs a good turne. For when I desired her ofte, and diuerse waies besought her, to tell me what shée ailed, shée made me this answeare, that shée knewe not what disease shée had, mary shée knew that none could healpe her, but Calasiris, and therefore, shée desired me to call you to her. Whereby I chiefely gheassed, that your wisedome had brought her vnder: Can you (saide I to him) tell as well whome shée loueth, as that shée is in Loue? Noby Apollo, saide he. For how, or by what meanes should I know that. Mary I woulde aboue all thinges, that shée loued Alcamenes, my Sisters Sonne, whom, as muche as lieth in me, I haue appointed to be her Husbande. You maie (saide I) trie and bring him in, and shewe him to her. He liked my Counsell well, and wente his waie. When he mette me the nexte time, in the middle of the Towne, where greate resorte was, you shall heare saide he a pitifull thinge, my Daughter seemeth to be out of her wittes, suche a strange infirmitie hath shée. I brought in Alcamenes as you badde me, and shewed him her very freashly apparailed, shée (as though shée had séene Gorgons head, or some more fearefull thinge) cried with a lowde voice, and turned her countenance to the other parte of the chamber, and put her hande to her throte in stéede of an halter, and threatned, that shée woulde kille her selfe, & bounde it with an Othe to, if wée dispatched not our selues out of the chamber quickely. Wée wente from her in lesse while then shée spake the wordes, for what shoulde wée do, seinge so fearefull a sighte? Nowe I come to beséeche you againe, that you will neither suffer her to perishe, nor me to be frustrate of my pourpose.

Caricles madde almoste at the sighte of Alcamenes.

D Ca-

O Caricles, saide I, you saide truely that your Daughter was madde: for shée is moued with the multitude, that I haue burdened her with, whiche are not of the least, but suche as should force her to do, that whiche shée abhorred, as well by nature, as determination of minde. But I suppose that some God taketh on him to hinder this businesse, and to striue with my ministers. Wherefore it is time that you shewe me her saketie, whiche you saide, was founde with her, with the other Jewels. I am afraide, leaste that be inchanted, and wrought with such thinges, as do nowe exasperate her minde, by reason, that somme Enimie had ordeined this for her as sone as shée was borne, that shée shoulde be estraunged from all loue, and die without Issue. He allowed, that I saide, & within a while after, he brought me the same, wherein were Æthiopian Letters, not common, but suche as the Princes vse, whiche are like the Letters that the Ægyptians vse in theire Holy affaires, as I readde it ouer, I founde suche thinges written therein. Persina, Quéene of the Æthiopians to her Daughter onely, in sorrowe, by what name so euer shée shalbe called, dothe write in haste this Lamentation conteined herein, as her laste gifte. I was astonied, Cnemon, when I hearde Persinas name: yet I readde that whiche followed, whiche was thus: My Daughter, the Sunne beinge Authoure of our stocke, is witnesse, that for no misdéede, I haue caste thée forthe, and concealed thée from thy Father Hydaspes sighte: yet my Daughter, I would haue my selfe excused to thée, if thou happen to liue, and to him, who shal finde thée, if God procure any, and to al menne, and therefore I declare the cause of thy Exposition. The greatest of al our Goddes, are the Sunne, and Bacchus: The noblest nexte to these, are Perseus, Andromeda, and Memnon, after them. Those, who haue by Succession edified, and finished the Kinges Palaice, haue portraied there many thinges that they did: as for the dwellinge houses, and

The contentes of Caricles fascia, whiche declareth who are her Parentes, and the cause of her exposition.

The Æthiopians Goddes are the Sunne, Bacchus, Perseus, Andromeda, and Memnon.

Galleries

Galleries, they haue sette diuerse Images, and Noble acts of theires in them: but all the bedde chambers are garnished with Pictures, containinge the Loue of Perseus, and Andromeda, in one of them, after Hidaspes had benne Married to me tenne yéeres, and wée had neuer a childe, wée happened to reste after dinner in the Sümer, for that wée were heauy a sléepe, at which time your Father had to dw with mée, swearinge that by a dreame he was commaunded so to dw, and I by and by perceiued my selfe with Childe. All the time after vntill I was deliuered, was kepte Holy, & Sacrifices of thankes geuinge were offered to the Goddes, for that the Kinge hoped to haue one nowe to succéde him in his Kingdome. But thou werte borne white, whiche colour is strange amonge the Ethiopians, I knewe the reason, because I loked vpon the picture of Andromeda naked, while my Husbande had to dw with me (for then he firste brought her from the rocke, had by mishappe ingendred presently a thinge like to her) yet I determined to ridde my selfe of shamefull deathe (countinge it certaine that thy colour woulde procure me to be accused of Adulterie, and that none woulde beléeue me, when I tolde them the cause) and to committe thée to the vnstableneste of Fortune, whiche is a great deale rather to be wished, then present deathe, or to be called a bastarde. And tellinge my Husband that thou werte straight dead, I haue priuely laide thée forthe, with the greatest Ritches that I had, for a reward to him that shall finde thée, and take thée vp. And besides that, I haue furnished thée with other thinges, I haue wrapped thée in this blanckette, wherein is conteined the summe of bothe our Estates, whiche I haue written with teares, and blonde that I haue shedde for thée, by reason that I bare thée, and fell into muche sorrowe for thée, at one and the same time. But ô my swéete Childe, and but for a small while my Daughter, if thou liue, remember thy Noble parentage, and loue

Why Persina beinge blake, brought foorthe a white Daughter.

Chastitie is the token of Womanly vertue.

Chastitie, whiche is the Character and marke of womanly vertue, and Princely minde, & folowe thy Parentes, by kæpinge the same. Aboue all thinges remember that thou sæke for a certaine Ringe, amonge the Jewelles that are aboute thée, whiche thy Father gaue me, when wæ were firste made sure, in the bœpe whereof is a Princely posie, the stoane is a Pantarbe, of secréte vertue, consecrated in the place where it is sette. These thinges haue I saide to thée, inuentinge my wittinge to this vse, sithe that God had taken from me the Habilitie to tell thée them to thy face, whiche as they maie be voide of no effecte with litle laboure, so may they be profitable hereafter. For no man knoweth the vncertainetie of Fortune. To be shorte, that I haue written, if thou liue, shalbe tokens to thée (my bewtifull Daughter in vaine, whiche by thy bewtie procurest my blame) of thy birthe. But if thou die, whiche God graunt I neuer beare, they shal serue to burie thée. After I had redde this, Cnemon, I knewe what shée was, and maruelled greatly at the gouernance of the Goddes, and was full of pleasure and sorrowe, and altogeather newely affected, wæpinge and laughinge at ones, my minde nowe became gladde for the knowinge of that whereof I was ignorant before, and for remembringe that whiche was answeared by the Oracle, but very muche troubled for that which was to come, and had greate pitie and compassion of the life of man, as a thinge very vnstable and weake, and bendinge euery waie, whiche I knewe them firste by the happe of Cariclia. For I thought of many thinges, of what Parentes shée was come, whose Childe shée was thought to be, howe farre shée was from her Countrie, and was now called Daughter by a falfe name, whereas shée had loste her naturall Countrie soyle, and royall bloude of Aethiopia. To make fewe wordes, I was a greate while in studie, for that I had good cause to haue pitie, and bewaile her state passed, and yet durst not commende

Fortune is vncertaine.

Mans Life vnstable.

mende that whiche was to come, vntill pluckinge vp my harte, I concluded, that nowe it was not good to delaie the matter, but with spéde to execute that I had begone. And when I came to Cariclia, I founde her alone, altogeather wearied with loue, and striuinge to withstande her fancie. Mary her body was muche afflicted, by reason that it yélded to her infirmitie, and shée was not hable with any force to withstande the violence thereof. After I had then farre put them awaie, who were with her, and gaue them charge that they shoulde make no noyse, in maner as if I had made some Prayers and inuocations aboute the Mayde, I saide to her. Now is the time come Cariclia, (for so you promised yesterdaie) to tell me your grieke, & not to conceale it any longer from a man that loueth you hartely, and also can knowe it though you holde your tongue: shée toke me by the hand and kissed it, and therewithal shée wepte. And saide: wise Calasiris, graunte me this fauour firste, suffer me to holde my peace & be vnhappie, in as muche as you (I will séeme to) knowe my disease all readie, and to account auoyded ignominie, my gaine, by concealinge that whiche to suffer is euill, but to vtter worse. Although mine increasinge disease dothe muche gréeue mée, yet that gréueth me more, that at the firste I ouercame it not, but am yélded vnto Loue, whiche by hearinge onely dothe defile the honorable name of Virginitie. With that I comforted her, and saide. My Daughter you do wel, for two causes, to conceale your estate: For I haue no nécde to knowe that againe, whiche by my skill I knewe before. And not without cause you blushe to vtter that, whiche it becometh wémen to keepe secrete. But bicause thou haste ones tasted of Loue, and Theagenes hath subdewed thée (for thus am I by diuine inspiration informed) know that neither thou arte alone, nor the firste that hath benne thus affected, but many other Noble wemen, and many Maidens (if you consider other thinges) very chaste haue

Silence pleaseth vnhappy people well.

The name of Loue disgraceth virginitie.

VVemen shoulde not discouer their owne loue.

Many wemen and Maydes of noble race, haue benne in Loue before Cariclia.

taſted hereof as well as you. For Loue is the greateſt of the Goddes, and is ſaide alſo ſometime to ouercome the Goddes them ſelues. But nowe conſider howe preſently you may beſte order your buſineſſe, in as much as at the firſte, not to be in Loue, is a kinde of happineſſe, but whē you are taken, to vſe it moderately, it is a point of excellente wiſedome, which thinge you may well dō, if you wil beléeue me, by puttinge awaie the filthy name of luſte, and imbracinge the lawfull bande of weddinge, and turninge your diſeaſe into Patrimonie. After I had ſaide thus, Cnemon, ſhée was in a great ſwette, and it was euident that ſhée was gladde of that ſhée hearde, and greately in feare, and muche troubled for that ſhée hoped: at length ſhée wared redde, to thinke in what maner ſhée was taken. After ſhée had ſtayed a while: Father, ſaide ſhée, you dō tell me of Mariage, and bidde me imbrace that, as though it were plaine that either my Father woulde be contente therewith, or mine enemy, ſéeke that. As for the ponge man, ſaide I, it is out of doubte. For he is moze in Loue then you, beinge moued with like meanes ſo to dō, by reaſon that both your mindes (as is like) at the firſte ſight knewe others excellencie, and fell into like affection, and I my ſelfe haue made his Loue the moze, to dō you a pleaſure. But he that is ſuppoſed to be your Father, prouideth you an other Huſbande, Alcamenes whome you knowe well penough. Lette him (q ſhée) rather ſéeke to laie him in his graue, then Marry him to me. Either Theagenes ſhall haue me, or that whiche is deſtinied to all men ſhall receiue me. But I praie you, tell me how you knowe that Caricles is not my Father in déede, but ſuppoſed ſo to be. By this faſcia (ſaide I) and therewithal I ſhewed it her: Where had you that, or howe came you by it, ſaide ſhée: for after he had receiued me in Egypte, of him who brought me vp, he brought me hither I knowe not, how, and toke that from me, and keapte it in a Cheſte, that by

conti-

Good Counſel for Louers, how they ſhal vſe their loue well.

Caricles wil haue Theagenes or none.

continuance of time it might not be spoyled. Howe I came by it (saide I) you shall heare afterwarde. But tell me presently, if you can tel, what is contayned therein: when shée tolde me that shée coulde not tell, it declareth (saide I) your Parentes, your Countrie, and all your Fortune. At laste for that shée requested, that I woulde tell her what I knewe, I tolde her al, readinge it worde by worde, and interpretinge it to her. After shée knewe her selfe, and had taken stomake vnto her, shée drewe more neare her owne Petigrée, and saide, what muste wée do? Then beganne I to tell her plainely all our deuise, and made her priuie to euery pointe. I, my Daughter (saide I) haue gonne into Ethiopia, to learne some of their wisedome, and was well acquainted with Persina. For the Kinges Courte is a place for all wise men to resorte vnto. Wary I had a little prayse the more, by reason that I ioyned bothe the wisedome of Egypte, and Ethiopia togeather, whiche made me of more credite a greate deale. After shée vnderstode that I woulde returne into my Countrie, shée tolde me all your affayres, bindinge me by Othe firste, to kéepe it secrete, and sayde moreouer that shée durste not tell it to the Wise men of that Countrie, and shée desired me to aske the Goddes, firste whether after your exposition, you liued: then in what Countrie you were. For shée coulde heare of none suche in Ethiopia, although shée had made thereof diligent inquirie. I learned all of the Goddes, bothe that you were alyue, & where you leadde your life. Then shée besought me, that I woulde séeke you out, and will you to returne into your Countrie. For, shée saide, that shée liued without issue and Childzen, by meanes of the great sorrowe shée conceiued for your sake, and that shée was nowe ready to confesse no lesse to your Father, if you at any time came to light, and that shée knewe he woulde be perswaded, as well for that he had experience of her, by longe continuaunce of time, as also for great ioye and

The Kinges Courte of Ethiopia is a place, whereunto is greate resorte of wise menne, and therein are they wel cherished.

Persina requireth Calasiris to seeke Cariclia, and bringe her home againe.

desire that he should haue by one to succéede him contrary to his expectation. Thus muche shée saide, and desired me to dw it, by the Othe that I had swozne by the Sunne, whiche may not be violated of any of the Wise men. I came hether to perfourme the Othe, and made, although I toke not this viage foz this cause onely, yet I accounted it by the will of the Goddes, an aduantage gotten in my longe iourney. I haue benne busie aboute this longe, and haue lefte no conuenient seruice vndone to you, yet I tolde you not the matter, waitinge foz iuste oppoztunitie, and to gette the Fascia also by somme meanes to make dewe pzouis of that I woulde saie. Wherefoze you maye, if you wilbe ruled, and gw awaye with vs (befoze you suffer any thinge by violence whiche you woulde not, of Caricles, who pzouideth very busily to matche you with Alcamenes) recouer your kinred, your Countrie, and Parentes, and dwell with Theagenes, who is ready to folowe vs into what Countrie so euer wée wil, and to reigne with your déere lone, that is contente to change his natural, and pzincely life, foz our strange, and vncertaine state, if we shal geue credite, not onely to the Gods, and other thinges, but also to the Dzacle of Apollo. And with that, I bzought the Dzacle into her remembzance, and declared to her, what it meante, whiche Cariclia knewe befoze, in as muche as it was in euery mannes mouthe. Shée starte backe a litle at this: and after saide, Father, séeinge you saie, the Goddes woulde haue it so, and I beleue no lesse. What muste wé doo? You muste (quoth I) make as though you were content with Alcamenes Marriage. That is, said shée, very muche, and scante allowable, to pzeferre any man onely in pzomise befoze Theagenes? But Father, foz as muche as I haue geuen my selfe into the handes of the Goddes and you, tel me the ende of this tale, and howe it maie be vndonne, befoze it be bzought to effecte. You shal knowe (saide I). Many thinges tolde befoze

The Wisemen in olde time might not breake their Othe, if they had sworne by the Sunne.

A Woman is beste at a suddaine attempte.

hand to wommen, haue greately hindered the mater in hande: whiche beinge suddainely put in practise, are by them more boldely attchieued for the moste parte. Onely folowe my counsel, as wel nowe, as at other times, and be contente to allowe the marriage, whiche Caricles wil prouide for you, who wil dow nothinge without my counsel, and helpe. Shée made promise so to dow: and I wente my waie, and leafte her wéepinge. I scantly was gone out of her Chamber, but I sawe Caricles, very sadde, and ful of sorrowe. Ah good Sir (saide I) when you shoulde folowe me, and reioice, and dow Sacrifice of thankesgeuing to the Goddes, for that you haue gotten, that which before you desired, Cariclia, at length by muche skil, and manifolde wisedome, made content to take a Husbande, then are you sadde, and heaule, and can scante refraine from teares, but I knowe not why. Why shoulde I not (saide he)? séeinge it shal come to passe, that the thinges, whiche I holde dearest in my life, shal be carried into somme other Countrie, if we maie geue credite, as wel to the Dreame that I had this nighte, as to others, wherein, me thought, that an Egle, let flie out of Apolloes hande, came downe, and toke my Daughter out of mine armes, and carried her into, I knowe not, what far Countrie, whiche was full of blacke, and ougly shadowes. At a worde, I coulde not tel what he did with her, by reason that the infinite distance of place toke awaie the sighte of mine eies. As sone as he had saide thus, I knewe whereto his dreame tended. But that I might withdrawe him from this despaire of minde, and bringe him farre from suspition of that whiche shoulde comme to passe, I saide, Sir Priestc, you séeme not to déeme arighte of this Vision, in as much as it forshewth to you, the marriage of your Daughter, and doth secretely signifie by the Egle, that shée shal haue an Husbande, and that this shalbe so, Apollo wil bring her an Husband with his own hande, yet you séeme to be angry, and con-

Carichs dreame.

Great distaunce of place, taketh awaie the sight of our eies.

Calasiris subtile exposition thereof.

strue

strue your Dreame worse, then it is meante. Wherefore, Caricles, let vs be mery, and addicte our selues to the wil of the Goddes, labouringe euery waie the better to persuade the Maide. He asked me what was beste to be donne, that the Maide mighte be more obediente. If (q I) you haue any pretious thinge in stoare, or apparell wrought with Golde, or any Jewel of price, bringe them to her, as Tokens from her Spouse, & appease her with giftes: For Gold, & Pretious Stoanes are wonderfully estæmed with women. You must prouide other thinges for this Solemnitie also, and this Mariage muste be dispatched presently, while her desire thereto, whiche is wrought by Arte againste her wil, is stable, and vnchanged. After Caricles had saide, thinke that I wil omit nothinge whiche I can do, he wente home, and for ioie, as sone as I had leafte talkinge with him, he made haste so to do. And he did in dede, as I perceiued afterward, that whiche I commaunded him, without delaie, in bringinge, as wel the costly Garmente, as also the Jewels of Æthiopia, which Persina laide forthe with Cariclia, that shee mighte knowe what shee was, as thoughe they had benne Tokens from Alcamenes. Then mette I with Theagenes, and asked him where those were, who were the Dwers of the Roialtie aforsaide. The Maides (quoth he) are gonne awaie before, that thei maie take the easier iournies: and the ponge menne wil tarry no longer, but make much adoo, and greate prouision to returne to their Conntrie. When I knewe this, I tolde him what he should both saie to them, and do him selfe, and gaue him charge, that he should waite vntil I gaue him a Token, what he shoulde do. And so I leafte him, and wente to the Temple of Apollo, to praie the God, that he woulde instructe me as concerninge my fighte with the ponge couple. But the God was quicker then any man would thinke, who helpeth those that do their businesse, accordinge to his wil, although he be not called vpon, oftentimes

Caricles geueth Cariclia al the Iewelles that her Mother gaue her at the time of her Expositiõ.

God is ready to helpe those that woorke by his will.

times preuentinge theire praiers with the readinesse of his good will: as euen then it happened, that he preuented my question with the answeare, and did in deede declare his helpe, and pleasure. For as much as a certaine voice stayed me as I went by, to a Prophetesse, and was very carefull for the performance of that I determined: whiche saide, you maie make haste when the strangers calle you, who at that time, with the noyse of Shames, made a Banquette in the honoure of Hercules. I went not so faste after I heard this, for I might not goe paste when God had called me. After I had with Frankensence perfumed, & offered water, they seemed to wonder at the coste of my Oblations: yet for al that, they desired me to take parte of theire Banquette. I did so, & after I sate downe on a Benche whiche they had strewed with Myrte, & Lawrel for strangers, and had eaten such meate as I was accustomed to do, I said vnto the, good fellowes, I thanke you for my good cheere. But I am vtterly ignorante of your Demeanour: wherefore it is time that ye tel me, what ye are, and whence ye comme. For it is an vnseemely, and very rude thinge, that those, who haue donne Sacrifice, and Banquetted togeather, and made holy meate at the beginninge of their friendeship, should departe without either knowinge others affaires. Then they tolde me, that they were Marchaunts of Tyros in Phœnicia, and that they sailed to Carthage in Aphrique, with a Shippe fraughted with Marchandyse of India, Aethiopia, and Phœnicia: At this time we make a Banquette to Hercules of Tyros, for a Victorie which we haue gotten, in as much as this younge man, pointing to him that sate before me, gotte the beste game at Wrastlinge: whereby he hathe proued, that a Tyrian maie gette the Victorie in the middest of the Greekes. For he, after wee had sayled paste Malea, and by force of Tempeste were constrained to lande at the Ilande of the people of Cephalen, sware vnto vs by this our Countrie God, that

The Tyrians do sacrifice to Hercules, for a victory that one of their companions had.

in his slepe it was tolde him, he shoulde obtaine the Victory in these sportes of Apollo. And when he had perswaded vs to turne from our intended course, and lande here, he made proufe by deede, that his Prophecie was true. So that nowe he is denounced a famous Conquerour, that was but late a Marchante, who also as a thankes geuinge for his victorie, dothe this Sacrifice to the God, who was his Conductor. And to morowe if the winde serue, wee will leaue this coaste. Haue you determined this in deede saide I? Yea verily answeared they: you shall then if you please, haue my company: For I haue a viage into Sicilia for a certaine cause, and you sailynge into Aphryke, muste passe by it. You shall be welcome (q they) if you will; for wee suppose wee shal want no commoditie, if wee haue with vs a Wise man, and a Grecian, and suche a one as by experience may be proued, that he is wel beloued of the Goddes. I would (saide I to them) if you will graunte me but one daie, to make my prouision. You shall haue to morowe (q they) on condition that aboute night you wilbe at the Sea. For wee commonly sayle by night, for that the windes that come then from the earthe, do calmely fill our sayles. I made bargayne that I woulde do so, bindinge them firste by Othe, that they should not departe before their promised time was expired. And so I lefte them there, yet pipinge and dauncinge, after the manner of the Assyrans, sometime leapinge aloste, sometime bendinge their bodyes downewarde, and like suche as were inspired with some God, wrythinge them selues. Then wente I to Cariclia, and founde her holdinge in her lappe the Jewels whiche Caricles gaue her, and earnestly vewed them. After I wente to Theagenes, and when I had tolde them bothe what they shoulde do, and when I wente to mine owne lodgyng, diligently consideringe of that which should be done. The nexte daie thus did they. About midnight when al the Cittie was faste aslepe, a crewe of armed younge men

The manner of the takinge away of Cariclia.

men came to the house of Cariclia, the Captayne of this amorous warre was Theagenes, who taught his youthes after their braue pompe to plaie the Souldiers. They suddainely made those afrayde, which perceiued a little, with their greate clamour & clashynge of their armour, so that with greate lighte they brake into her house, liftinge the dore aside easily, for that it was prouided before, it shoulde not be very harde barred, and take her awaie wel prepared, for that shée knew hereof before, and with god will suffered this assaulte, and caried a greate deale of stuffe suche as the Mayde commaunded them, away also. After they came out of the house, they sounded a warlike crie, and made a terrible noyse with their Harnesse, and so passed through the Cittie, and caste the Inhabitantes thereof into a wonderful feare, by reason that they had chosen the night for none other pourpose, but that they might be the more feared. So that Parnassus gaue an Eccho backe to their noyse. After they were gone out of the Cittie, as faste as they coulde, they hied them on Horsebacke into the Mountaines of Locrus and Oeta. But Theagenes and Cariclia, as was before concluded, forsoke the Thessalians, and came to me priuily, and fell bothe in greate feare at my féete, and still cried, saue vs Father. Cariclia saide no more, but helde downe her heade, as though shée were ashamed of that shée had donne. But Theagenes saide more. Calasiris saue vs beinge Strangers, and banished our Countries, depriued of all our Friendes, that amonge them all wée might winne our selues. Saue our bodies hereafter committed to Fortune, whiche also are made bonde to chaste Loue. Saue vs by our owne accorde banished, yet glad thereof, and suche as haue sette all their saufgarde on you. I was moued herewith, and after I had wepte, rather with my harte, then mine eies, so that the ponge folkes perceiued it not, yet it eased my griefe, I comforted and imboldened them. At a worde I badde them

hope for a luckie ende, in that this matter was begonne by the will and Counsell of the Goddes. As for me (q I) I will go and dispatche the reste of our businesse. But tarry you me in this place, and take diligent hede that no man espie you. When I had saide thus, I went backe, but Cariclia caught me by the coate, and helde me faste, and sayde: What Father, this beginninge is vniuste or rather Trayterous, if you will departe, and leaue me alone with Theagenes, and will not consider howe vnmeete a man, a Louer is to be a keeper, if that be in his power to enioye whiche he loueth, and wante suche as may make him ashamed thereof. For, I thinke, that he is rather incensed, when he seeth, that which he desireth, without any defense before his face. Wherefore I will not let you departe before, as well for the time present, but rather for that whiche is to come: I maie be sure by Theagenes Othe, that he shall not fleashly haue to do with me, vntill I haue recouered my Countrie, and Parentes, or if the Goddes be not content herewith, at least vntill I by mine owne free will be content he shall Marrie me. Otherwise neuer. After I harde what shee had saide, I wondered and was determined it should be so, and made a little fire vpon an Aultare, and burned Incense. Theagenes sware, sayinge that he had wronge, for that the faithe which he had determined in his minde to keepe, was taken away by reason of an Othe, and that he coulde not prayse that will, whiche was forced by a greater power, yet for all that he toke his Othe, by Apollo of Delphos, and Diana, by Venus her selfe, and all Lawes, that he woulde do all thinges in suche sorte, as Cariclia would haue him. This and many other thinges they concluded betweene them selues, callinge the Gods witnesses thereto. I comminge as faste as I could to Caricles, founde all his house on a hurlyburly, and sory because the Ministers were now come to him, and had tolde him of the takinge awaie of the Mayde, and the Citizens came

An example of passinge Chastitie.

Theagenes thinketh patience par force, scant woorthy prayse.

came by heapes & stode raunde about him, while he sorowed, at a worde, what for ignorance of that was done, & wante of counsell for that was to come, they were at their wittes endes. There beganne I with my bigge bopes to thunder, and saye: Yée vnhappy people, howe longe will ye sitte still, dombe like stockes, as though your courage were also taken awaie with ill Fortune? Why do you not in Armoure pursue your enemies? wil you not take, and punishe them, who haue donne you this wronge? It is in vaine perhappes (sayde Caricles) to striue any longer with this present Fortune. For I vnderstande perfitely, that I am thus punished for the anger of the Goddes, whiche was foreshewed me, since I wente in an vnlucky time, into the priuie Chappell, and sawe there that whiche was not lawfull to be séene, that therefore I should lose, that I sette moste store by. But there is no impediment (as the Prouerbe is) that shoulde let vs to fight with the Goddes, if wée kneiwe whom to pursue, or him, who hath donne vs this mischiefe. That is (sayde I) Theagenes the Thessalian, & the ponge men, whiche were with him, whom you praysed so muche, and made my friende. And so you maie yet finde some man in the Cittie, who hath till this time stayed here: wherefore arise, & call the people to Councell: so was it donne. The Captaines appointed a méetinge, by Trumpet proclayminge the same in the Cittie, the people straight came togeather, the Theater was made a Courte by night. Caricles came forth, and fallinge suddainely awéepinge, beganne to saie thus: Perhappes ye (menne of Delphi) suppose, consideringe the greatnesse of my miseries, that I come hither, and haue gathered this multitude of people, to vtter mine owne mishappes vnto you. But it is not so: For although I sutter ofte such thinges as may be compared with deathe it selfe, and at this present time my house is desolate, and destroyed by the Goddes, solitary, and robbed of those that I helde moste

Calasiris dissembled Oratiõ.

Caricles pitifull Oration, aboute the takinge-away of Cariclia.

déere, in whoes companie, and pleasant behauiour I contented my selfe: yet the common frustration, and vaine hope of al, dothe comforte me alitle, and causeth me to suffer, who promiseth to finde my Daughter againe, whiche thinge in déede maie be donne: but the Cittie moueth me more, which I desire, and loke shalbe victorious firste, and take reuenge of those, that haue wronged it. Excepte these Thessalian youthes haue taken awaie our loftie courages, and iuste wrathe whiche wee shoulde receiue for our Countrie, and Countrie Goddes. For, that whiche is moste intollerable, a fewe daunctinge Boyes, sente about a Sacred message, do depart after they haue wasted the most Noble Cittie of Greece, and haue taken out of Apolloes Churche, the moste Pretious Jewell thereof, Cariclia, which also was my Life. O implacable and to obstinate anger of God, towarde vs: Firste (as you al knowe) it killed my natural Daughter at the daie of her Marriage, and her Mother also with the griefe that shée toke for her Deathe, and bannished me from my Native Countrie. But all this was tollerable after I had founde Cariclia: Cariclia was my life, my hope, and staie of my stocke: Cariclia onely was my comforte, and, as I maie terme her, mine increase: whiche also this miserie (what so euer it be, that nowe came vpon me) hathe taken from me. Neither hathe it donne this simply, or by chaunce, but as it accustomably triumphethe ouer me with moste crueltie, it hathe taken her euen almost from her Husbande, in as muche as the daie of Wedding was already spreadde abroade amonge you all. As he spake thus, and fel quite from the mater into sorrowinge, Hegesias the Captaine, badde him be contente, and get him awaie: and said, you that be here, Caricles shal haue time penoughe to lamente hereafter. But let vs not be drowned with his sorrowe, nor carried awaie vnaduisedly with his teares, as with a greate streame of water, letting passe al due occasion, whiche as it is in al thinges, so

Hegesias Oration, as touchinge the pursuite of those, who tooke away Cariclia. Occasions of moste force in Warre.

in

in Warre it is of moſt force. For nowe if wée purſue as ſone as wée ſhal diminiſhe this Companie, there is ſome hope that we ſhal ouertake our enimies, which now trauel without care, for that they knowe we be vnprouided. But if wée ſtil lamentinge, or rather wailinge like wéemen, ſhal geue them longer time, that they eſcape, with our tarryinge, we ſhal deſerue nothinge, but to be ſcorned, and that of the ponge menne them ſelues: whiche, I ſaie, ought to be hanged as ſone as they be taken, and ſomme of them ignominiouſly dealt withal, ſo that their pouniſhmente alſo redounde to theire Families. This maie eaſily be donne, if wée ſhal moue the Theſſalians to diſpleaſure againſte thése that be ſledde, and their poſteritie, by forbiddinge thē to do any more this Holy Legation, and due Funeralles of the Noble man, whiche wée had decreed, ſhoulde be donne of the coſte of the common Treaſurie. After all this was prayſed of the people, and by theire Decrée eſtabliſhed: Let this alſo, ſaide the Captaine, if it pleaſe you, be ratified by your voices, that the woman, who hathe the charge of the Sacrifices, be ſhewed no more to them that runne in Armoure. For, as I can coniecture, thereof hath growen the beginning of this impietie in Theagenes, who alſo thought (as maie be denied) of this Rape, euer ſithence he firſte ſawe her. For it is good hereafter to take awaie the occaſion of ſuch like attempte. After this was graunted by the voices, and handes of al that were preſent, Hegeſias gaue them a Token to goe forthe, and gaue a ſigne of Warre with a Trumpette, ſo that the Theater was diſſolued into Warre, and euery man ranne haſtily out of the Councel to Battaile, not onely the ſtronge men, and ſuch as were able to weare Armoure, but boyes alſo, and ſtriplinges without order, durſte be partakers of that voiage, by theire readineſſe greately augmentinge the number of luſtie menne of that time. many women alſo behaued them ſelues more ſtoutely, then their nature permitted, euery

The Theſſalians are forbidden by common Councell, to doo Sacrifice to Pirrhus, for the takinge awaye of Cariclia. This is when the ſteede is ſtolen. to ſhutte the ſtable doore.

euery one takinge vp for a Weapon, that whiche came nerte to hande, and folowed in vaine: who, for that they missed of theire pourpose, perceiued wel the infirmitie of theire kinde. You might then haue seene olde men striue with age, and in a manner the minde drawinge their bodies, and for greate and ardente desire to fighte, obiected weakenesse, as a shame to it. So greate griefe toke the Cittie for the Rape of Cariclia, and prepared them selues suddainely to the pursuinge, as if they had had but one minde, and would not loke for date.

Here endeth the Fourthe Booke.

The Fifthe Booke.

THus therefore was the Cittie of Delphi occupied, but what they did in the ende, I knewe not, sauinge that their pursuet gaue me good occasion to conueye my selfe awaye. So I toke the yonge folkes with me to the Sea, and put them into the shippe of Phenices, whiche was by and by ready to departe. For as sone as the morning beganne to appeare, the Phœnicians which promised to tarry for me a day and a night, thought now that they should not breake the Othe whiche they swar e to me. When wée came they entertained vs very ioyfully, and forthwith they launched out into the deepe, with Oares first, then, after a calme gale bleiwe from the earth, the waues quietly came vnder our shippe, and in a manner smiled vpon her, & suffered her to go with full saile. And thus wé passed with our shippe, the coast of Cyrrha,

and

and Pernassus with his hie toppes, and the Rockes of Aetolia, and Calidonia, & by the time that it was Sunne setting, wee discouered the Ilandes, as well by Figure, as name Acute, and the Zacynthian Sea. But (in an vnhappy time) why do I tell this? why do I forgette my selfe, & you, & continewe my tale, bringyng you hereafter in very deede to the Sea? Here let vs leaue ỹ rehearse of our talke, & slæpe a litle. For although thou, Cnemon, be nothinge weary to heare, and stifly strive with sleape, yet I thinke that now you begin to quatle, in that I haue continued my talke farre on the night. And besides this, my Sonne, bothe age bothe burden me, & the remembraunce of my miseries dissoluinge my minde, bothe driue me to slæpe. Do so Father, saide Cnemon, not as though I willed you to make an ende, for that as I thinke, I could not do, though you would tel it many daies & nightes together, with suche singular pleasantnes, & excellent suauitie is it seasoned. But me thinketh I heare some noise & businesse aboute the house, & haue benne troubled alitle therefore, but forced my selfe to kæpe silence, for ỹ great desire I had to heare your tale. I hearde it not, sayde Calasiris, either for that age maketh mine eares somewhat dull, & harde (for age brædeth many infirmities, bothe in ỹ other partes, but chiefly in the eares) or els for that my minde wholy was occupied about my tale. I thinke, Nausicles ỹ owner of this house is come. But ô yee Gods, how hath he spedde? As I desired (saide Nausicles) stepping in suddainely to them. For I knew wel inough, good Calasiris, that you were carefull of my businesse, & almost traueled with me in your minde. But I perceiue your good will towarde me, by diuerse courtesies shewed me, bothe at other times, and also by this, whereof I heare you talkinge here. But what Straunger is this? He is a Grecian, saide Calasiris, you shal heare more of him hereafter. But tell you vs quickly what good lucke you haue had, that wee may reioyce with you. You shall heare to mor-

Age beside other discommodities, maketh menne harde of hearinge.

rowe ſaide Nauſicles, as now be content to knowe that I haue gotten a better Thisbe: for I haue nede to ſlepe a little, to abate my griefe whiche I haue gotten, as wel by my iourney, as other cogitations. This ſaide, he went his waie to do as he had ſaide. But Cnemon was muche abaſhed whē he heard e Thisbes name, and turned al his cogitations to the time paſte, with muche and continual ſorrowe tormentinge him ſelfe all the reſte of the night, ſo that Calaſiris though he were faſte a ſlepe, perceiued it, who ſittinge vp a little, and leaninge on his elbowe, aſked what he lacked, and why he was ſo diſquieted, as if he were almoſte madde. Haue I not good cauſe (ſayde Cnemon to him) to be madde, ſeinge I heare that Thisbe is aliue. What is this Thisbe (q Calaſiris) or how do you know her, by hearinge her name, and are ſo greeued that ſhe is aliue? You ſhal heare the reſte (q Cnemon) when I tell you mine eſtate. But her I ſawe ſlaine with theſe eies, and with mine owne handes, I buried her with the Heardmen. Slepe, ſayde Calaſiris, and we ſhall knowe how this goeth ere longe. I maye not (q he) but lie you ſtill and ſturre not: For my parte I know not whether I can liue, excepte I go forthe ſecretely, and make diligent inquirie, how Nauſicles is deceiued, and howe onely with the Egyptians, ſuche as were deade, reuiue againe. Calaſiris ſmiled a little at this, and ſo fell a ſlepe. Cnemon wente out of the chamber, and reſtrained him ſelfe muche, as is like one would do that is in the darke, and in an vnacquainted houſe: but he take all in good parte, for feare of Thisbe, being deſirous in haſte to ridde him ſelfe out of this doubte: till at lengthe with muche ado, after he had gonne vp and downe oft in one place, as if he had benne in diuerſe, he heard a woman like a Nightingale in the Springe, dolefully lamentinge, and with ſorrowfull tunes, ſo that by her mourninge (as if one had taken him by the hande) he was brought to her chamber, and layinge his eare to the dore, heard her yet

complay-

complayninge in this sorte. I poore wretch supposed, that I had benne delyuered out of the handes of theeues, and escaped deathe, whiche I alway loked for, and that I should after haue lead, though a strange & banisht life, with my deerest friende, yet suche a one, as in his companie, should haue benne moste delectable, for there is nothinge so troublesome and grieuous to me, whiche is not tollerable with him. But nowe the God who hath had charge of our businesse from the beginninge, and hath graunted vs but small pleasure, not yet satisfied, hath deceiued vs againe. I thought that I had escaped bondage, but now I serue againe, and am kepte in prison: I was in an Iland and darke place before, this present state is like to it, or rather, to saye the trothe, worse, because he, who bothe coulde and woulde by comforte abate these sorowes, is violently seperated & taken from me. A benne of Theeues the daye before was mine Inne, and what was that habitation, but a very Hel, or worse place? yet my deere Louer beinge with me, made it easie to be sufkered. There he lamented me aliue, and shedde teares for me, beinge (as he thought) dead, and bewayled me as if I had benne slaine, nowe am I depriued of all this: he is gonne, who was partaker of my calamities, and who would haue deuided them, as though it had benne a burden. And I alone am forsaken, a prisoner, and by many waies to be lamented, am obiected to the arbiterment of cruell Fortune. And do reteyne my life onely, for that I hope my moste deere friende is aliue. But ô my harte, where art thou? or what Fortune haste thou? arte thou also alas bounde, whiche haste a free minde, not able to abide any seruage, but of Loue? well, do nothinge but saue thy life, to the intent thou mayst once beholde thy Thisbe againe: for so shalte thou call me, whether thou wilt or not. Cnemon coulde abide no longer, after he hearde this, to heare the reste: though he gheassed by the beginninge somewhat els, yet by that he hearde in the

Caricles pitifull complainte, beinge seperated from Theagenes.

The name of Thisbe, troubleth Cnemon sore.

ende, concludinge that it was Thisbe, wanted but litle that he sounded not at the gate. But after he had ouercommed that passion with muche adoo, for feare least he should be spied of any man (for nowe the Cockes crewe the seconde time) he ranne backe stumblinge, sometime hurtinge his toes against the selles, sometimes hittinge his head against the walles and dore postes. When he came to his lodginge after muche trauell, he fell into the bedde, and all his body trembled, and his teth chattered sore: and he had perhappes benne in extreame perill, if Calasiris, had not perceiued it, and comforted him, and brought him to him selfe againe. After he was reuiued a little, he asked of him the matter. I am vndonne (q he) for that most wicked Thisbe is aliue in deede: and therewithall he sounded againe: and Calasiris had much adoo to call him agayne, and comforte him. Surely some God plainely scorned Cnemon, because (as other wise, for the most parte it maketh a iest, or toie of humaine affayres: so nowe it would not suffer him peaceably without disquietnesse, to enioye that whiche was most pleasant and welcome to him, but that whiche shortely after woulde make him very ioyfull, was nowe turned into sorrowe) either for that it shewed then the nature, and custome of it selfe, or els because the Nature of man can not take true ioye as should be. Wherefore Cnemon fledde from that, whiche he then should moste haue desired, & supposed that to be fearefull, whiche was moste delectable to him. For the woman that wepte was not Thisbe, but Cariclia. For thus it was: after Thiamis came into his Enimies hande aliue, and was kepte Prysoner, the Ilande was sette on fire, and the Heardemen, who inhabited it, were fledde, Cnemon, and Thermutis, Thiamis Shielde Bearer, in the morninge rowed ouer the Lake, to spie in what case their Captaine was with their Enimies: the manner of their iourney was such as is declared before. Then were Theagenes, and Cariclia

leafte

leake in the Denne alone, who accounpted the prolonginge of their calamities a singulare benefite, that was the firste time that euer they were by them selues, and deliuered from al that might trouble them. Wherefore they considered of their estate, not forgettinge to kisse and imbrace eche other, so that they forgat all that they had to do, & stode either in others armes a greate while, as if they had benne made one Body, contente yet to satisfie them selues with Chaste Loue, temperatinge their affection with teares, and clenly kisses. For Cariclia, if at any time shee perceiued Theagenes to passe the boundes of semelinesse, and deale with her ouer wantonly, would rebuke him by tellinge him of his Othe: and he woulde suffer him selfe to be reformed with litle laboure, and brought againe to temperatenesse, in as much as he was in Loue inferiour to her, but in pleasure he far surmounted. But at length, though it were longe firste, they remembred what they had to do, and by force were constrained to contente them selues, and then Theagenes beganne to speake thus: That we, Cariclia, maie enioie one an other, and attaine vnto that, whiche we haue preferred before al other thinges, and for whiche we haue susteined al our troubles, bothe we do wishe, & the Goddes of Greece graunte. But for as muche, as wel because al worldly thinges are vnstable, and incline diuerse waies, and we haue borne muche, and hope for many thinges, we must nowe haste vs to Chemmis, as we haue concluded with Cnemon, as also bicause we knowe not what fortune we shal haue, & we haue (as it seemeth) a greate, and wonderful deale of grounde to passe, before we can comme to the Lande whiche we hope for: Let vs diuise certaine Tokens, whereby we beinge one in others sighte, maie knowe our secretes: and if it happen vs to be Seawinded, we maie in absence seeke one an other. For a watche worde of frendes, which is keapte in hope to finde, is a greate easemente of longe trauel. Cariclia

Cariclia more in Loue, then Theagenes.

A very wise deuise of Theagenes.

The commoditie of a watch-woorde.

praiſed his diuiſe, and they agreed, if they were ſeperated, that Theagenes ſhoulde write, Pithicus: Cariclia, Pithies vpon al famous Churches, Pictures, Monumentes, and greate Stoanes in Croſſe waies, whether they were gonne the right hande waie, or the lefte: to what Cittie, Village, or Countrie: and laſtely, that thei ſhould declare the very daie, and houre. And if they might, it ſhoulde be ſufficiente one to ſée the other. For they thoughte no time ſhoulde be hable to put out of theire mindes ſuche Loue: yet for the better aſſurance, Cariclia woulde ſhewe her Fathers Ringe, whiche was laide out with her, and Theagenes a Scarre in his Thighe, that a wilde Boze gaue him. It was further concluded betwéne them, that in ſtéede of wordes, ſhé ſhoulde beare a Taper, and he a Branche of Palme. To confirme this, they imbraced eche other, and wepte, powringe out their teares in ſtéede of Sacrifice (as I gheaſſe), and for an Othe, they vſed many kiſſes. After theſe thinges were thus ordered, they came out af the Caue, without touching any of the Treaſures whiche were laied vp there. For they coumpted thoſe goodes vncleane, whiche were gotten by Robberies: but that which they brought with them from Delphi, and that the Théues had taken from them, that they gathered togeather, and carried with them: And Cariclia chaunged her Apparaile, and put it into a litle Packe with the Coppie of their Rowe, and her Garland, and Sacred Garmente: and that it might be more priuie, they laied the reſte of their worſte ſtuffe vpon it. As for her Bowe, and Quiuer, ſhé gaue them to Theagenes to beare, whiche was a paſſinge pleaſante burthen to him, ſéeinge they were the proper Weapons of the God, who had the power ouer him. As ſoone as they came neare to the Lake, and were aboute to take Boate, they ſpied a bande of Armed men rowinge ouer to the Ilande. They, ſore abaſhed at that terrible ſighte, ſtode a great while aſtonied, as though with the greatneſſe of their ſorrowe

whiche

whiche they conceiued of the vnstablenesse of Fortune, which so raged still against them, that they had lost their sences: yet at length whē they were ready to arriue, who comming towarde them, Cariclia desired to retire backe, and crepe into some corner of the Denne, and there hide them selues, and therewithall shē ranne her waie. But Theagenes caused her to abide, and saide how longe shal wē flee the fate that followeth vs euery where? Let vs yelde to Fortune, and withstande no longer the violēce which is ready to assaulte vs, for what els shal we gaine, but fruiteleste trauell, and a banished life, and from time to time, be scorned of the Goddes? Do you not see howe they ioine the Robberies of the Pyrates to our banishment, and goe aboute with greate diligence and trauell to bringe vs into greater daungers, by Lande, then earst wē haue founde by Sea? not longe ago they made afraie aboute vs: within a little after, they broughte Thēues vnto vs, ere while thei made vs prisoners, then lefte they vs alone, but at libertie, and made vs beleeue wē might go whither wē woulde, then streight haue they brought vs into the handes of suche as shall kill vs. This warre for their disporte haue thei made against vs, making as it were, a Comedie of our affayres. Why then do not wē breake of this Tragical Poeme of theirs, and yelde vs to those that wil kill vs: least perhappes if they meane to make an intollerable ende of our Tragedy, we be forced to kill our selues. Cariclia allowed not al that he saide, mary shē thought that he iustly accused Fortune, but not that it was any pointe of wisedome, to yelde them selues willingly into their enimies handes, for they were not sure that they would kil them as sone as they had them, neither had they to do with so gentle and friendly a God, that woulde make a quicke ende of their miseries, but woulde perhappes reserue them to a further bondage. Which thinge, then what death should it not be more greeuous? If wē gene our selues to the

iniuries of barbarous people, wée shal be so vnwoorthely handled, as I am lothe to gheasse. Whiche thinge by all meanes, and as longe as wée can, let vs auoide: measuringe our hope of time to comme, with experience of that whiche is paste, howe wée haue benne diuersly preserued at suche time as is not credible. After Theagenes had saide, Let vs do as you wil: shée wente before, and he followed her, as if he had benne tied to her. Yet for al their haste, they came not to the Denne before their Enimies: but while they loked on them that wente before them, they wiste not that with an other bande whiche came into the Ilande at an other place, they were compassed, and enclosed. Wherewithal they sore abasshed, stode stil, & Cariclia ranne vnder Theagenes arme, that if shée must néedes die, shée woulde die in Theagenes handes. One of those, who were landed, wente aboute to shoote at them, but after the ponge folkes had loked vpon them, theire hartes failed, & their righte handes quaked. For the very barbarous handes (as may appeare) do feare the bewtiful personages, and a right cruell eye will be made gentell with a lowly loke. As sone as thei had taken them, they carried them to the Captayne, greatly desiringe to carry the fayrest of the spoiles to him at the first: & thei brought nothinge els, for although they had compassed the Iland with their Armoure, as with a nette rounde aboute, and had searched it from one parte to another, yet could they finde nothinge, for all that was in the Ilande, was burned in the former skirmishe, sauinge the Denne onely whiche no man knewe. And thus were they brought to the Generall of ỹ warre: his name was Mytranes, whom Groondates had made Captayne of the watches: This Groondates was deputie of Egypte in the greate Kinges behalfe, who beinge hyred with a greate summe of money, by Nausicles, as is aforesaide, to séke Thisbe, came into the Ilande. After Theagenes, and Cariclia were brought almoste into their sighte, Nausicles by a crafty deuise

The propertie of bewtifull personages.

deuise, Marchauntlike stepped forthe, and cried with a greate voice, this is that Thisbe, of whom I was robbed by the mischieuous Heardmen, nowe do I recouer her againe, Mytranes, by benefite of you, and fauour of the Goddes, then he caught Cariclia, and fayned him selfe to be very gladde, and whispered in Greeke to her priuily in her eare, that none who were by, might heare him, that shée shoulde saie, her name was Thisbe, if shée desired to escape daunger. And his policie toke effect, for Cariclia, when shée hearde him speake Greeke, thought that he wente aboute somewhat for her commoditie, and ordred her selfe as he desired: and when Mytranes asked what her name was, shée saide, Thisbe. Then he ranne and kissed Mytranes, and cõmendinge his Fortune, made the barbarous man prowde, for that he had not onely atchyued many other warres well, but had brought also this to prosperous end, he prowde of his praise, and thinking by the false name, that it was so in déede. Although him selfe was taken with her bewty, whiche appeared in her simple apparell, as if the brightnesse of the Mone should shine out of a Cloude, yet because the vnconstancie of his minde, was ouerraught with the quicknesse of the crafte, and all time to repent was taken from him. Nowe shée is recouered (q he) take her with you seing shée is yours. And when he had saide thus, he deliuered her to him, still lokinge backe vpon her, and plainely declaringe that it was againste his will, and for the money that he had receiued before, that he suffred her to departe. As for this yonge man (pointinge to Theagenes) whatsoeuer he be, he shall be our pray, and goe with vs, and be kepte diligently to be sente to Babylon, because the comelinesse of his body is suche, that he may waite at the Kinges table. This sayde, they rowed ouer the water, and departinge one from an other, Nausicles hauinge Cariclia, came to Chemmis. But Mytranes goinge to viewe other Townes vnder his Iurisdiction, without delaye sente Theagenes

A Merchauntlike, that is to saie, a crafty deuise vsed by Nausicles, to get Cariclia, in steede of Thisbe.

Cariclia saithe her name is Thisbe.

Nausicles receiueth of Mytranes Cariclia, whom he beguileth, by a flatteringe praise.

Theagenes and Cariclia seperated.

with Letters to Groondates, who was then at Memphis in this wiſe indyted.

Theagenes is ſente to Groondates.

Mytranes the Captaine to Groondates the Lieutenant. I haue ſente vnto you a ponge man of Greece to ſeruе me, and mете onely to waite in the ſighte of our God, the greate Kinge geuinge pouleaue to preſent ſuch an excellente gifte to him, who is Maiſter to vs bothe, as the Kinges Courte hitherto neuer ſawe, neither yet ſhal hereafter. This was the Contentes of his Letter. But Calaſiris, and Cnemon hopinge to knowe that they were ignorante of, came to Nauſicles before daie, and aſked him howe he had ſpedde. Then Nauſicles tolde him all: howe they came to the Ilande, and founde it deſerte, and no man therein to mете them: howe he had craftily beguiled Mytranes, & had gotten a certaine Mayde which was there, in ſtеde of Thisbe: and that he had ſpedde better in gettinge of her, then if he had founde Thisbe. For there was no ſmall difference betwеne them, but as was betwixte God, and Man, and that there was no bewtie ſo excellente, that might ſtaine hers, and that it was not poſſible to ſet forth the ſame iuſtly by wordes, for that he mighte ſhewe her before them. When they hearde this, they beganne to ſurmiſe the thing as it was in dеde, and praied him inſtantly to bidde her comme in ſtraight waie: for they knewe, that it was not poſſible, by wordes to expreſſe Cariclias bewtie. After ſhе was broughte in, and Nauſicles (becauſe ſhе caſte her eies to the grounde, & had muffled all her face, ſaue her browes) beganne to comforte her, and badde her be of good chеere. Shе loked vp a litle, & contrarye to her expectation, ſhе ſawe, & was ſеene: ſo that they al thrе began to crie out, & howle ſuddainely, as if there had benne a token geuen them when they ſhould haue begonne: & you might haue hearde often theſe wordes, ô my Father, ô my Daughter Cariclia in dеde, and not Cnemons Thisbe. Nauſicles for wonderinge, had almoſt forgotten him ſelfe, & was aſto-

nied

nied when he sawe Calasiris imbrace Cariclia, and not refrayne from teares, and knewe not what that suddaine acquaintaunce, as if it had benne in a Comedy, ment, vntill Calasiris had kissed him, & saide thus: The Goddes geue you (good man) so muche as maye content your desire and will, who haue saued my Daughter whiche I neuer loked for, and caused me to beholde the dearest thinge that I mighte possible see. But ô my Daughter, where haste thou lefte Theagenes? she cried out when he asked her that question, & after she had staied a while, she answeared, he that deliuered me to this man, leadeth him away prysoner. Calasiris then besought Nausicles, to tell him what he knew of Theagenes, who it was that had taken him, and whither he woulde carry him. Nausicles tolde them all, after he perceiued, that these were they, of whom the olde man had talked so oft with him, and to finde them, had ledde a wanderinge life in great sorrowe. He sayde moreouer that they should gette little there, but the knowledge of him beinge poore and needy folkes, for as muche as it were a greate matter, if Mytranes would be content to lette him goe for a greate summe of Money. I haue Money (saide Cariclia softely to Calasiris) promise him as muche as you wil, for I haue aboute me the Jewelles, whiche you know of. Calasiris was gladde hereof, but fearinge least Nausicles shoulde suspect what Caricliaes proffer was, he saide, good Nausicles, a wise man neuer wanteth, but dothe measure his Riches by his will, receiuinge so muche of his betters, as he deemeth worthy to aske. Wherefore tell me onely where he is that kepeth Theagenes, and Gods gracious liberality will not lette vs wante, but will geue vs so muche, as well may content the couetous minde of the Persian. Nausicles smiled at this, and saide: Then shall you make me beleeue, that you can suddainely, as it were with some deuise be made Riche, when you haue payed me the raunsom for this your Daughter, for you knowe

A wise man is neuer poore.

Persians and Merchantes, are alike couetous.

that aſwell Merchauntes, as Perſians, labour to getie money. I know it well, ſaide Calaſiris, and you ſhal haue money, but why do you make ſuch haſte, and beſide that you pretermitte no kinde of courteſie towarde vs, you alſo of your owne accorde, approue and allowe the reſtitution of my Daughter. I ſhoulde firſte haue requeſted this at your hande. I am pleaſed (q Nauſicles) and if it pleaſe you, come and praie to the Goddes (for I will do Sacrifice) and craue that you maye haue goodes to geue me. Jeſte not, neither be of ſo littel faithe (q Calaſiris to him) but goe and prepare the Sacrifice, and when all thinges is ready, wee wil come. They did ſo, & within a while came one from Nauſicles that called them, & badde thē make haſte. They (for by this time thei had concluded what to do) wente forthe wyfully. Calaſiris, and Cnemon wente with Nauſicles, and the other geſtes, for he made a Publique Sacrifice. But Cariclia wente with Nauſicles Daughter, and other women whiche comforted her diuerſly, but had muche adoo to perſwade her to goe with them: and I know not, whether euer ſhee would haue ben perſwaded, if vnder pretence of the Sacrifice, ſhee had not determined to praie for Theagenes. After they came to Mercuries Temple (for Nauſicles made his Sacrifice to him, as the God that had moſte care of Merchauntes, and honoured him more then the reſte) and the Offeringe was begonne, Calaſiris loked a litle vpon the Intrailes, and by the diuerſe chaunges of his countenance, declared the pleaſure, and paines of that whiche was to comme. And while the fire yet burned on the Aultare, he thruſte in his hande, and made as though he pulled out of the fire, that whiche he helde in his hande before, and ſaide: This price of Cariclias redemption, the Goddes proffer thee, Nauſicles, by me. And therewith he deliuered him a Princely Ringe, a paſſinge Heauenly thinge: as touchinge the Howpe, it was of Iuory, wherein was ſet a bright Amethyſt of Aethiopia, as greate as a

Mercurie the God of Merchauntes.

The deſcription of the Ringe, that Calaſiris gaue Nauſicles to redeeme Cariclia.

Paydens

Mayden eie, in bewtie farre better, then thole of Iberia, or Britayne. For thole haue but an ill colour, which shine not at all, but are like to the Rose budde at the firste, whiche after with the heate of the Sunne ware perfite redde. But the Ethiopian Amethyst, hath a perfect Orient colour, & shineth throughout, and if you turne him aboute, as you holde him, he casteth forthe a Golden beame, whiche dothe not hurte or dimme the sighte, but maketh it muche better and clearer, and he hath a naturall vertue, more then the Westerne stoanes: for it hath not his name without effecte, but will not lette him be dronke in dede, that weareth him, but kepeth him sober at all seasons: and of this qualitie is euery Amethyst, of India, and Ethiopia. But that stoane whiche Calasiris gaue Nausicles, did passe these farre: For there was a Picture grauen in it, representinge certaine beastes, which was donne in this sorte. A boye sittinge not vpon a very hie Hill to loke aboute him, kepte Sheepe, appointing his flocke their seuerall pastures with his pipe, they seemed to be ruled, and tarry at their feedinge, accordingly as he sounded his instrument. A man would haue saide that thei had Golden fleeses, not by reason of the workemanship, but for that the Amethyst shyninge with his redneste vpon their backes, made them shewe so fayre. There were grauen yonge Lambes leapinge vp and downe, and some by heapes wente vp the Rocke, other some daunced rounde aboute the Shepherde, so that the toppe of the Rocke was made a Shepeherdes disporte. Other skipped in the flame of the Amethyst, as if thei had benne in the Sunne, who with the tippes of their feete, scraped the stoane. Many of the yonger sorte beinge of greater courage, seemed as though they woulde goe out of the compasse, but were letted by the workemanship, whiche set a pale of Golde in manner of a wall, aboute the Rocke and them, and it was a Rocke in dede and not a counterfeite, for when the workeman had wrought

the Golde aboute the outer parte of the Stoane for that pourpose, he shewed that very liuely whiche he desired, thinkinge it to no pourpose, to counterfeite one Stoane in an other. Suche a one was the Kinge. Nausicles, moued with the straungenesse of the thinge, but more with the value thereof: esteminge the Kinge of more price, then al the goodes he had beside, spake thus: God Calasiris, I did but ieste: and where I asked somewhat for the Ransome of your Daughter, it was but wordes: for I determined to let you haue her for nothinge. But for as muche as the giftes of the Goddes are not to be refused (as you saie), I take this Stoane sente from Heauen, perswadinge my selfe, that this was sente from the God that is moste beneficial to me, according as he is wonte, and hathe geuen this to you, through fire, as maie yet be seene by the flaminge thereof. Otherwise I deeme that vantage to be beste, which without damage of the geuer, dothe enriche him that receiueth it. After he had saide this, and made an ende of the Offeringe, he wente to meete with the reste, placing the women by them selues in an inner parte of the Temple, and the menne in the porche. After they had eaten ynough, and the Cuppes were sette on the Table, the menne called vpon Bacchus with an offeringe, and songe the Songe accustomably vsed, when menne goe aborde their shippes, and the women daunced after a ditty made in the honour of Ceres. But now when the banquette waxed somewhat warme, and eche man after his sorte solaced him selfe, Nausicles holdinge in his hande a glasse of cleare water, saide: I drinke to you in water, god Calasiris, and if it wil please you, to beginne to vs the tale whiche we so fore desire to heare, it shalbe more pleasant to vs, then all the Cuppes on this borde. For you heare howe the women nowe be at leasure, and haue well banqueted them selues, beginne to Daunce: but your trauell, if it please you to make reporte of it to vs, shall shorten wonderfully well

The giftes of the Goddes ought not to be refused.

VVhat gaine is beste.

our

our feaſte, and be moze pleaſant to vs, then any daunce oz inſtrument. The tellinge whereof, foz as muche as you haue (as you knowe differed diuerſly, foz that your miſchaunces ouerwhelmed you) you can reſerue to no better time then this, becauſe your Daughter, one of your Childzen is well, and your Sonne by the Goddes helpe ſhalbe recouered by and by, if you anger me not againe, by dziuinge it of any longer. Gods bleſſinge on your harte (q Cnemon to Nauſicles) catchinge holde of his talke, who foz all that you haue bzought to this feaſt, all manner of Muſicall inſtrumentes, dw ſette light by them, and geue the ruder ſozte leaue to heare them, but you your ſelfe are deſirous to heare ſecrete affayzes, and ſuche as are ſeaſoned with ſingular mirthe, and me thinketh you well vnderſtande the Nature of the Goddes, who ſoyne Mercury, and Bacchus togeather, and adde pleaſauntneſſe of ſpeache to the fineſſe of your banquet. Wherefoze although I haue foz ſuche cauſe marueiled at the other ſumptuouſneſſe of the Sacrifice, yet I knowe not whether a man maye by any meane pleaſe Mercury better, then to talke at his feaſtes, whiche thinge is his Badge aboue all other. Calaſiris was content, as well to dw Cnemon a pleaſure, as alſo foz that he would curry fauour with Nauſicles, foz that whiche ſhould enſewe, he tolde them all, bziefely repetinge the pzincipall pointes of that whiche he had tolde Cnemon befoze, and of purpoſe paſſinge ouer with ſilence, that whiche he thought was to little purpoſe foz Nauſicles to knowe, but that whiche had not yet benne tolde, and did depende vpon that whiche wente befoze, he tolde in this ſozte. After they were abozde in the ſhippe of Phœnicia, and were gonne from Delphi, they ſayled as they would wiſhe at the firſte, & had very pzoſperous winde. But when they came into the Calidonian Sea, they were greatly troubled, becauſe thei had happened into a Sea, whiche of his owne nature, was very diſquiet & troubleſome. Cnemon deſired

The Calidonian Sea is very troubleſome.

desired him that he would not passe ouer this, but tell it, if he knew any reason of the ragynge of the same, in that place: The Ionian Sea (q he) beinge restrayned of his great breadth, and in a manner brought into straightes, fallinge into the coaste of Crisa, and hastinge to come into the Sea called Egeum, is stopped by Isthmus in Peloponnesus, so perhappes by the prouidence of God is the Hill placed there, least by the violence of the water, it should ouerflowe the lande on the contrary coaste. And for as muche as from hence the water beaten backe (as may be by reason) is restrained of his course, rather about this Sea, thē in any other parte, because that which yet floweth, falleth into that, which flowe by Isthmus was made to returne, so that the water is much troubled & very boisterous, by reason of the continuall concourse of the waues, in all the Ebbes and Floudes: whiche opinion of his, after all these who were present praysed, and affirmed to be trewe. Calasiris tolde on his tale, saying: After wée had passed the Sea, and had loste the sight of the Acute Ilandes, wée thought that wée discouered a Mountaine of Zacynthus, in manner of a darke cloude before our eyes, and therewith the Maister badde strike some of the Sailes, and when we asked him why, he abated them, and wente more easily, seinge that the shippe had a very good gale of winde, because (saide he) if we wente with full saile aboute the firste watche wée should arriue at the Ilande, and so were it to be doubted, leaste in the darke, wée runne vpon some Rockes whereof are there greate store, and those very hie. It is therefore wisedome to lie all night in the Sea, and take the winde in suche proportion, as shal serue to bringe vs thither to lande in the morninge. Thus saide the Maister, Mary wée did not so Nausicles, but euen with the risinge of the Sunne, wée cast Ancore. The inhabitauntes of the same Iland, whiche dwelt aboute the Hauen, whiche was not farre from the Cittie, came by heapes to loke vpon vs (as

VVhy the Calidonian Sea, is so troublesome.

if it

if it had benne some straunge sighte) in greate wonder (as might seeme) to see the handsomnesse of that greate Shippe, whiche was builte very faire, accordinge to her heighte, and saide that the industry, and excellent workemanship of the Phœnicians, might be knowen by that, and that wée had wonderfull good lucke, that made so good a viage in the winter, aboute the time the Pleiades were reddy to sette. All our company, ere the tacklinges and sayles were in good order, lefte the Shippe, & wente aboute their Merchandise, to the Citty Zacynthus. But I (because I hearde by chaunce, of the Maister, that they would winter there) wente to séeke me some Inne about the shore, eschewing the Shippe, for that it was vnméete by reason of the rudenesse of the Marriners, and the Cittie, for that it was not conuenient for the slight of the ponge couple. After I had gonne a little way, I sawe an Olde man which was a Fisher, that satte mendinge his broken nettes, before his doore. I came to him, and saide good man God saue you, and tell me I pray, where a man may gette lodginge? He answeared me: It was rente aboute a promontory hereby, beinge lette slippe vpon a rocke, whiche they sawe not. I aske not that of I, but you shal shewe vs great curtesie, if either you your selfe wilbe our Hoste, or elles shewe vs some other Inne. He answeared, not I, for I was not aborde with them: God defende that Tyrrhenus shoulde dw so muche amisse, or haue suche a spite though he be Olde, but it was my Sonnes defaulte, who knowinge nothinge of the rockes here in the Sea, caste their nettes where thei should not. At length when with muche adw, I perceiued that he was somewhat hards of hearinge, I spake alowde to him and saide: God spéde you Sir, and I praye you, tell vs where wée may haue an Inne, you are welcome saide he againe, and if it please you abide with me, except you be any of those, that séeke for the houses wherein are many beddes, and haue some greate trayne after you. I haue

Pleiades, vnluckie starres to Marriners.

(q I) but two children, and I am the thirde my ſelfe, you are a good company (q he) you ſhall finde one more of vs, for I haue two Sonnes that dwell with me (for mine eldeſt Sonnes are Married, and kéepe houſes themſelues) & the fourth is a Nurſe for my children, becauſe their Mother died but a while agoe, wherefore good man come on and doubte not, but wée will be gladde of you, who are a man which ſéeme to be ſome Gentleman euen by your talke. I did ſo, and ſhortly after I came with Theagenes and Cariclia, and Tyrrhenus intertained vs gladly, and lette vs haue the warmer parte of the houſe. Truely we were very wel at the firſte, and had good leaſure, to conferre whole dayes together, and when wée ſhould ſléepe, Cariclia wente to bedde with the Nurſe, in one place by her ſelfe, and I with Theagenes laye in another. Tyrrhenus and his Children in a parlour alſo alone toke their reſte. Wée did eate at one Table all, and ſuche thinges as were néedefull, wée prouided of our owne coſte, beſide Fiſhe whiche Tyrrhenus toke in the Sea, as he woulde ſommetime fiſhe alone: ſommetime wée woulde helpe him at leaſure. For he had all manner of waies to fiſhe, and for all ſeaſons, and the place was well ſtoared, and very conuenient to caſte Nettes: ſo that many woulde aſcribe that gayne whiche they got by their Arte to the benefite of Fortune. But there was none other remedie, but as the Prouerbe is, once vnhappy, and euer vnhappy. Cariclias bewtie, euen in this ſolitary place, was not without great broyle: for that Merchaunte of Tyre, which was denounced Victor at Delphi in the games of Apollo, called Pithia, with whom wée ſailed, came to me alone, and was very importunate, and gréeuous vnto me: beſéechinge me, as if I had benne her Father, that I woulde geue her him to wife. He talked much of him ſelfe, partely by telling of his Noble ſtocke, partely by ſhewinge vs of his riches, and that the Hulke wherein wée ſailed, was his owne, and that the greater

Calaſiris with his children lodge with Tyrrhenus.

Once vnhappy, and euer vnhappy.

The Merchaunt with whome Calaſiris ſayled falleth in Loue with Cariclia. That is a common practiſe whiche Louers vſe.

parte

parte of the Merchandise therein, as Golde, Pretious Stoanes of great valewe, and Spike was his aboue the reste: and he added also his late obteined Victorie, as no small increase of his honoure and name, and a thousande thinges beside these. But I alleged for my selfe, our presente pouertie, and that I woulde neuer marrye my Daughter to one that dwelte in a straunge Countrie, so farre from Egypte. Leaue this talke, Father (q he) for I will accoumpte the Mayde a Dowrie worthe many Talentes, and all the ritches in the worlde. As for my Countrie I will chaunge it for yours, and will turne my pourposed viage to Carthage, and goe with you whither so euer you will. When I sawe that the Phœnician woulde not geue ouer his determination, and pourpose, I determined with faire wordes to driue of the matter, leaste he shoulde attempte any thinge forcibly againste vs, and promised that I woulde fulfill al his desire when I came into Egypte. When I had by this meanes pacified him, God laied one mischiefe vpon an other, as the Prouerbe is. For Tyrrhenus not many daies after, when he had carried me into a secrete place, on a croked shore, saide thus to me: Calasiris, I sweare by Neptune, and all other Goddes of the Sea, that I haue loued you, as if you had benne mine owne Brother, and youre children, as if they had benne mine also. I will tell you a thinge whiche is working againste you, very greeuous, and painefull to you: but suche as is not lawful for me to conceale, for that we dwel bothe in one house, and it apperteineth altogeather for you to knowe it. There is a Pyrate which waiteth vpon the Hulke of Phœnicia, whiche lieth secrete vnder the side of this Promontory, and sendeth out Spies daily to enquire when this Ship will goe forthe.: wherefore loke to your selfe, and take heede what you do, for as muche as this shamefull facte, vsuall to them, is enterprised for you, or rather for your Daughter. The Goddes (q I to him) geue you suche

thankes for theſe tidinges, as you deſerue. But Tyrrhenus, howe vnderſtode you theſe thinges? By reaſon of my Crafte I am acquainted with them (ſaide he): and when I bring them victualles, I haue more of them then any men els. Therefore when I drewe my Pottes about the falle of yonder Hill, the Maiſter Pyrate came to me, and aſked, whither I hearde when the Phœnitians would leaue their harboure. When I perceiued the ſubtileneſſe of his talke, In faithe Trachynus (q I) I can tell you no certaintie: but I ſuppoſe that at the beginninge of the nexte Spring, they wil ſaile. Wil the Mayde then ſaile with them (q he) whiche lieth at your houſe? I cannot tell (q I). But why do you aſke that? Becauſe (q he) I loue her in ſuche ſorte, that I am ſcante in my wittes, yet I neuer ſawe her but ones, and I knowe not, whether I euer ſawe ſo faire a woman before: yet I haue taken many priſoners, and ſomme of them very bewtifull. That I might the better cauſe him to tell me all his counſell priuely, I ſaide vnto him: What néds you to fighte with the Phœnicians, & not rather without Bloud fetche her out of my houſe before they goe aborde. He anſwered me, that Theues did vſe gentleneſſe, and courteſie to ſuche as they were acquainted with. I leaue that therefore for your ſake, leaſte my ſodainge ſhoulde bringe you into trouble: in as much as the geaſtes which you interteined, would be required againe at your hand. Alſo I deſire to haue two thinges at ones: the Riches in the Shippe, and the Marriage of the Mayde: one whereof I muſte néedes lacke, if I attempte this by Lande, and beſide it were very dangerous, if any ſuch thing ſhould be enterpriſed ſo neare the Cittie, leaſte the Rape would be perceiued, and purſute made after. When I had muche commended him for his wiſedome, I leafte him there, and am come to tell you of the Waites which theſe paſtegraces haue laide for you, deſiringe you hartely to deuiſe diligently howe you maie ſaue you, and yours. I

Theenes vſe courteſie to their acquaintaunce.

wente

wente from him very heauie after I heard this, and thoughte vpon many thinges, vntill the Merchante by chaunce mette me: and fallinge in talke about these matters, gaue me a pretty beginninge of a wise deuise. For I concealinge what I liste, of that Tyrrhenus had told me, opened vnto him onely this: That a man thereaboutes, whom he was not able to withstande, wente about violentely to take the Mayde from me. But I (qᵗ I) had rather marry her to you, both for that knowledge which I haue had of you, and also for your wealthe: but especially for that you promised to dwel with vs in our Countrie, if you haue her. Wherefore if you desire to haue her, let vs saile hence quickely, before wée be preuented, and haue had somme extremitie shewed vs. He was wonderfully gladde when he heard this, and saide: Father, this is well deuised, and therewithall he came and kissed me, and asked when I would commaunde him to departe. Although (qᵗ I) it be vnseasonable nowe, yet I would haue you to get you into somme other Porte, that wée maie auoide the guiles prepared against vs, and there abide for better time. Therefore (qᵗ I) if you will be ruled by me, at the beginninge of the nexte night wée woulde departe. And he, when he had promised so to do, wente his waie. I came home, but tolde nothinge of this to Tyrrhenus: mary to my Children I saide it was behouefull for vs to goe aborde in the euening. And although thei marueiled at the suddainenesse thereof, & asked the mater, yet I drawe them of, saying, that I would tell them afterwarde, and that there was no remedie nowe, if wée woulde do well. After wée had eaten a slender Supper, and were gonne to bedde, an Olde man appeared to me in my slépe, whose Body was dried vp, yet he had a Wisshe tied to his Girdle, who séemed in his youthe to haue benne a talle man: he had a Hatte on his heade, and séemed by his countenaunce, that he had bene a wise, and subtile man: mary he halted a litle, as if he had

Vlisses appeareth to Calasiris and rebuketh him for not doo inge sacrifice to him.

had gotten somme Wounde in his Thighe: who, after he came neare me, smiled a litle with an angry countenaunce, and saide: You good man, alone of all that haue sailed by Cephalene, and loked vpon my house, and accoumpted it a great matter to knowe my renoume, haue had no respecte to me, but haue sette so lighte by me, that you woulde not speake to me, whiche euery man dothe, for all I dwelt so neare you, but you shall ere longe be punished for this, and shall haue like perilles as I had, & fall into your enemies hande, as wel by Lande as Seas. As for the Mayde that thou carriest with thée, speake to her, & grete her in my Wiues name, because shée estéemeth more of her Virginitie, thē any thinge in ỳ worlde, wherfore shée shal haue a luckie ende. I started for feare of this Vision, and when Theagenes asked me what I ayled, wée had (q I) almoste forgotten the goinge of the shippe out of the Hauen, for when I waked, I was sore troubled with thinkinge thereof. Wherefore gather vp your stuffe, and I will call Cariclia, who as soone as I gaue her warninge came. When Tyrrhenus wist of this he arose also, and asked what wée meant to do. What so euer it be (q I) that wée do at this time, it is by your aduise: wée goe aboute to escape from them, that awayte vs with mischiefe, and the Goddes kéepe you in safety, who hath plaied the right honest man with vs. One good turne I praie do vs at partinge, goe ouer into Ithaca, & do Sacrifice for vs to Vlysses, and praye him to appease his wrathe towardes vs, for that as he hath tolde me to night in my slépe, he is greately offended, as if he had benne dispised and set at naught. He promised he would so do, and conducted vs to our shippe, and wepte wonderfully, and prayed to God that he would graunte vs a prosperous viage, accordinge to our hartes desire. To be shorte, by daie wée were in the middest of the Sea, but the Marriners at the firste were greatly againste it, yet at length thei were perswaded by the Merchant of Tyre, because

becauſe he tolde them that they ſledde certaine Pyrates that purſued thē, of whiche he had warninge. He meante to tell them this for a tale, and knewe not that he ſayde truthe. But the windes and weather were ſore againſt vs, ſo that the Sea was very rough, and wée in a greate tempeſt, very neare to be caſt awaie, yet at length when wée had loſte halfe our rudder, and broken the moſt parte of our ſayle yardes, wée arriued in a certaine Harboure of Crete. We thought it good therefore to tarry there certaine daies, aſwell to repayre our ſhippe, as alſo to eaſe our ſelues. When theſe thinges were donne, it was appointed that wée ſhoulde ſayle, the firſte Mondaie after the chaunge of the Mone, we were carried into the déepe Seas, with the Eaſterly winde, a daye and a night, and our Maiſter directed our Hulke to the coaſt of Aphrique. For he ſaide that if the winde blewe, and wée kepte a ſtraight courſe, wée might paſſe the mayne Sea, and he made all haſte poſſible to come to the mayne Lande, or into ſome Hauen, for the Barke whiche he ſawe out of the pupe was a Pyrate. For euer ſithence wée loſed frō the promontory of Crete, he followeth vs, and neuer declineth one iote from our courſe, but purſueth our ſhippe, as if it went our viage with vs: for I haue perceiued this diuerſe times, when I turned aboute of purpoſe our ſhip from his right courſe, that hath alſo turned. When he had ſaide this, ſome were moued, and erhorted the reſte to make them ready to defenſe, but ſome made lighte thereof. Sayinge that the ſhorter ſhippes might well ouertake ſuche as are greater, for that thei know by more experience the certainety of theire waye. While theſe things were diſputed on, vpon bothe partes, it was that time of the daie, that the Huſbandman dothe vnyoke his Oxen from the ploughe, and the vehement winde began to ware caulme, ſo that within a little while it was almoſt downe, & blewe ſoftly to no purpoſe on our ſailes, whereby it rather huffed them togeather, then made any

Many times leſtes turned to good earneſt as did his now.

way

way for our shippe. At length it ceased quite, as if at the Sunne settinge it had appointed to leaue blowinge, or rather (that I may speake more truely) to do them which followed vs a good turne, for thei that were in the Barke as longe as we had winde, were farre behind our shippe whiche was ful fraughted, as is good reason, for that our greater sayles receiued more winde. But after the Seas were caulme, and we of force constrained to rowe, the barke came vpon vs sooner then a man would thinke, in as muche (as I thinke) euery one of them rowed, and so made the light barke whiche was more fitte for that purpose, goe the faster. When they drewe somewhat nere, one of the menne of Zacynthus which came aborde with vs cried out. This is a Pyrates shippe, mates, I knowe Trachinus barke: al ỹ Hulke was moued at these newes, & in a calme weather had it a great tempest, euery parte thereof was filled with great noise, lamenting, and runninge vp and downe, somme ranne into the nether partes of the Shippe: somme stode vpon the Hatches, and exhorted one an other to fighte: somme were of opinion, that it was beste to goe into the Cocke Boate, and be gonne. Untill (before they determined any thing) the presente skirmithe appeased their ado, for that euery man must nedes by that time mete one in Harneis. I, & Cariclia hung about Theagenes, who desired fore to fight, & coulde scante make him geue ouer. She saide to him, that she would not be parted from him by Deathe, but that she would, with the same Sworde, & like wounde, abide suche happe, as he felte. But I, after I perceiued that it was Trachinus, whiche came on, thoughte vpon sommewhat whiche mighte do vs good afterwarde, whiche in deede toke effecte: for as sone as the Pyrates were comme, they wente aboute vs, without castinge any Dartes at vs, so fryinge, if by any meanes they mighte take the Hulke without battaile: marry they rowed rounde aboute vs, and woulde suffer the Shippe to

goe

goe no further. So that they were like, as if they had besieged vs, and desired to take our Shippe vpon certaine Conditions, and saide: Why be you so madde (you vnhappy folkes) why attempte you to sturre against suche inuincible strengthe, and that whiche farre surmounteth yours: thereby to purchase youre certaine Destruction? Yet wée vse you friendely, and geue you leaue to take your Cocke, and saue your liues, if you will. Theise Conditions they propounded. But they, who were in the Hulke, as longe as they were without daunger, and the Battaile was without blonde, were very stoute, and saide plainely, that they would not departe. But when one of the Pyrates bolder then the reste, stepte aboorde, and with his swoorde slewe al them that he mette, and taughte them, that Warres were accustomably made with Slaughter, and Deathe. Then the Phœnicians repented them of theire so doinge: and fallinge flatte on theire faces, praied them of mercie, for that they woulde do what they would haue them. They, for al that they were nowe gredy to kill (for the sighte of Blonde is a greate mouing to the minde): yet by commaundement of Trachinus, contrary to al hope, they spared them. Surely their Conditions were hainous, & for al the counterfeited name of Peace, it was cruell Warre in déede by reason of the Truce which was propounded to them, more tolerable then the Battaile it selfe. For straighte commaundemente was geuen, that euery man shoulde goe out of the Shippe with one sute of Apparell onely, and that he shoulde die that brake the same. It séemeth, that men sette more by theire liues, then any thinge els: for which also, the Phœnicians without al hope of the goodes in the Shippe, as if they had loste nothinge, but rather made a good Market, got out of the Ship, euery man desiringe to saue him selfe firste. After wé also were there ready to obey theire Decrée, Trachinus takinge vp Cariclia, saide vnto her: This Warre nothinge belongethe to

VVarres are made with slaughter and blondshedde.

The sight of blonde, maketh menne egar to fighte.

Men sette more by their liues, then any thinge els.

thée, my Déere, but hathe benne enterpriſed for thy ſake, and I haue followed you euer ſince you ſayled from Zacynthus: onely for you haue I aduentured theſe perilles by Sea. Wherefore feare not, but be of good comforte, and knowe, that you ſhal be Ladye of al theſe with me. Thus he ſaide. But ſhée (for it is a pointe of wiſedome to haue reſpecte to time, and to turne al to the beſte (very diſcretely, beinge greatly chéered with mine aduice, and what I had tolde her, as touchinge theſe preſente miſhappes, with a countenance ſo ſémely, as would haue allured any man, ſaide, I geue the Goddes thankes, who haue geuen you a harte to deale more gently with vs, then the reſte. But if you will haue me to be bolde in déede, and to tarrye, ſhewe me this for a token of youre good will: ſaue this my Brother, and my Father, and commaunde them not out of the Shippe alſo: for if theſe be from me, there is no waie to ſaue me aliue. And when ſhée had ſaide thus, ſhée felle at his knées, and helde him faſte. Trachinus was wel pleaſed with her ſo holding, and deferred his promiſe of purpoſe. At length moued with her teares to compaſſion, was by her countenance forced to fulfil her wil, after he had taken vp the Mayde, ſaide thus: I geue this your Brother to you with all my harte: for I ſée he is a yong man of ſtoute courage, which maie doo vs good ſeruice. As for the Olde man, whiche is but a chargeable burthen without profite, let him tarrye onely for your pleaſure. While theſe thinges were ſayinge, and doinge, the Sunne came out of his courſe, to his ſettinge, and made that ſpace betwéene the daie, and the nighte darke: the Sea, either changinge by reaſon of the time, or els by the wil of Fortune, beganne to ware roughe, and a man might heare a greate noyſe of the Windes ariſinge, whoſe greate and valiante Blaſtes ſuddainely muche abaſhed the Pyrates, by reaſon that they al had lefte the Barke, and were buſie in the Hulke aboute ſpoylinge of the Merchandiſe therein, and knewe not

It is wiſedome to haue reſpect of time.

not howe to vse the greatnesse of the same. Wherefore euery parte was ordered of euery man vnaduisedly, so that eche of them beganne to practise that, whiche he had neuer donne before: somme stroke the Sailes on heapes: other intangled the Ropes without skill: one ignorante fellowe toke the Rudder in hande: an other as wise as he was in the Foreship. The greatest thinge that brought vs into perill, was not the Tempeste, which was not yet very greate, but the vnskilfulnesse of the Maister, who as longe as he coulde see any lighte of the daie, stode to it, but when it was darke gaue ouer his charge. When therefore they were in daunger of drowninge, and almoste sunke, somme of the Pyrates woulde haue gonne into their owne Barke againe, but they helde thē selues contente, beinge disappointed of theire pourpose by the force of the Tempeste: and Trachinus counsel, who perswaded them that they shoulde haue fyre hundred suche litle Barkes, if they keapte the Hulke and the Kitches therein whole: and at laste he cutte of the Rope whereby it was tied to the Hulke, saieinge, that it woulde bringe them into an other Tempeste: wherefore it was beste to worke wisely to be safe afterwarde, for it was a suspitious matter to arriue in any place with two Shippes, seinge it muste nedes comme to passe, that inquirye must be made of those that sailed in the one. And he semed to speake probably, and by dwinge that one thinge, to approue his deuise in two matters. They had but litle remedie when the Barke was gonne, neither were they out of peril, but tossed with continual Waues without ceasinge: so that they loste many partes of their Shippe, vntil after that nighte aboute the Sunne settinge of the nexte daie, they landed by chaunce at a certaine Mouthe of a Hauen of Nilus, called Heracliote in Egypte againste our willes, vnhappy creatures. Somme were gladde thereof, but wee wer very sorrowful, and accoumpted the benefite of our health that wee had of the Sea, a great re-

A prety description of a shippe in a tempest, in which are none but vnskilfull Marriners.

It is wisedome to foresee.

It is better to die with honour then liue with shame.

repꝛoche: in as muche as it enuied vs a Deathe without all iniurie, and committed vs to lande, whiche was moꝛe ſoꝛꝛowful then it: in as much as nowe wee were ſubiecte vttꝛely to the Pyꝛates, that they might dꝺ with vs their will, whiche mighte eaſily be gheaſſed by that whiche thoſe Villaines attempted beſoꝛe they came aſhoꝛe. Foꝛ by reaſon that they ſaide they woulde dꝺ Sacrifice to Neptune, to geue him thankes foꝛ theire ſafetie, they bꝛoughte alande Wine of Tyre, and many ſuche thinges els out of the Shippe, and ſente ſomme of their mates to the Boꝛders adioining to buie cattel with a greate deale of Money, and gaue them charge to paie what ſo euer was aſked at the firſte woꝛde. After ſo dꝺinge, they ſtraight waie returned, and bꝛought with them a whole Heaꝛde of Swine and Sheepe, and they whiche tarried behinde, had made the fiers, and fleaed the beaſtes appointed foꝛ the Sacrifice: they wente to theire Feaſte, Trachinus take me aſide, ſo that none mighte heare, and ſaid to me: Father, I am determined to take thy Daughter to wife, and marry her this daie, ſo that I pourpoſe to ioine this pleaſante Solemnitie with the Sacrifice of the Goddes. Wheꝛefoꝛe leaſte you in the Feaſte (if you heaꝛde not of this beſoꝛe) ſhould be any thinge ſadde: but that you mighte tell youre Daughter hereof, and cauſe her to be of a cheereful courage, I thoughte it good to tell you my minde, not foꝛ that I neede your conſente, foꝛ I haue Abſolute power to dꝺ what I liſte. But bicauſe I accoumpte it moꝛe luckie, and ſeemely alſo, if the Bride moꝛe cheerefully pꝛepare her ſelfe, beinge admoniſhed thereof firſte by her Father. I pꝛaiſed his opinion, and made as though I had benne gladde, and gaue thankes to the Goddes that they had appointed my Maiſter to be my Daughters Huſbande. And when I was gonne, I beganne to thinke on that whiche was to comme, and came to him againe, and beſought him, that that whiche was newe begonne, mighte be donne moꝛe ſolemnely, and

Trachinus would Marrie Cariclia out of hande.

It is a good ſight at a Bꝛydale, to ſee the Bride merry.

and that he would appointe the Hulke to be the Maydes Bedchamber, and geue commaundemente that no man might goe in and trouble her, that shée might prouide that whiche was meete to furnishe, and sette forthe a Bride by leasure. For it were il ordered, if shée, whiche is of a good stocke, and very ritche, and (that whiche is greatest) shalbe Trachinus wife, shoulde not be made so handsome as shée might be, although time and place wil not geue her leaue to be very trimme. Trachinus was very glad of this, and promised it shoulde be so with all his harte: and therewith he gaue charge, that all suche thinges as they shoulde haue neede of, shoulde be carried out, and that after none shoulde comme neare the Shippe. They did as he commaunded them: they brought out Tables, Cuppes, Carpettes, Cloathes of Arrace, Workes of Sidon, and Tyre, & other suche thinges, as were expediente to the furniture of a feaste: eche one brought out of ỳ Ship thinges vpon their shoulders, without respecte or order, suche as diuerse men with greate trauel, and thryfty vsage had gathered togeather: but now Fortune had prepared them to serue their Prodigal Banquette. But I toke Theagenes with me, and when we came to Cariclia, and founde her wepinge, saide, Daughter, this is no newes to you: marry I knowe not, whether it be for your olde il fortune, or any newe misshappe. For bothe (q shée), but aboue al thinges, for that which I am afraid of, which is the hated good will of Trachinus, which time, as is like, procureth for such successe, as is not looked for, is accustomed to moue menne to doo il. But Trachinus, and his Loue whiche I hate so muche, shal be sorrowful, which I wil preuente with Deathe. And to thinke that I shoulde be deuided from you and Theagenes before the ende (if that came to passe) caused me to be thus heauie. You thinke (q I) in déede as it is: for Trachinus, after the Sacrifice, meaneth to chaunge the Banquette into his, and your Bridall, and made me (as I had bene your Fa-

successe not looked for, dothe make menne doo other wise often times then els they would doo.

ther) priuie thereto, who knewe before his vnreasonable loue that he bare to you, by Communication that I had with Tyrrhenus in Zacynthus, but I did not tell you thereof, leaste you shoulde haue benne discouraged for feare of those mishappes, seinge also that we might haue auoided his snares. But my Children, seeinge God wil not let this comme to passe, and that wée are nowe in extreme perill, attempte somme wonderful, and courragious enterprise to withstande this increasinge euill, whereby wée shal liue fréely euer after, if wee haue good lucke: or els accoumpte it aduantage if wée faile, to die Chastely, and like menne. After they promised to doo what I woulde commaunde them, and I had taughte them what was beste to doo, I leafte them makinge such prouision as was requisite, and came to that Pyrate, which was chiefe next Trachinus (whose name I thinke, was Pelorus) and saide, that I had a thinge to tel him for his profite. He was ready. And after I had brought him where none might heare, I saide: Geue eare my Sonne shortely, for the shortenesse of the time will not suffer me to be very longe: my Daughter is in loue with thée, as ouercomme with the better man: marry thée suspecteth that the Archepyrate maketh this Banquette to marrye her, for he séemed to meane somme suche thinge, when he gaue her commaundemente to decke her selfe somewhat finely. Wherefore consider howe you maie vndoo that, and haue her your selfe. For thée saithe, shée wil rather die, then marrye Trachinus. Then saide he, be of good chéere: for in as muche as I haue benne aswell minded that waie, as the Mayde, I desired to haue some occasion, and meane profered to take that mater in hand a good while agoe. Wherefore Trachinus shal sucker me to marry her of his owne frée wil, or els he shal haue but a soary Marriage, by sufferinge that at my hande, that he hathe wel deserued. I hasted backe for feare of suspition, when I hearde him saie thus, and comminge to my Children,

The crafty deuise of Calasiris to hinder the Marriage of Trachinus and Cariclia, whereby all the Pyrates are slaine.

Children comforted them, and tolde them howe my deuise toke good effect: Within a littell after we wente to Supper. Then I, when I sawe them well whitled with wine, and wantonly bent, whispered Pelorus in the eare (for I satte nerte him of purpose) and sayde, haue you séene howe the Mayde is dressed? He answeared me no: But you may q I nowe, if you goe priuely to the shippe, for you knowe Trachinus hath geuen contrary commaundement, you shal sée Diana her selfe sitte there: but so behaue your selfe, that you be not ouer bolde to behold her, least you purchase deathe to you bothe. He tarried not, but as if he had some very earnest businesse, arose & came priuily into the Hulke, and when he sawe Cariclia were a Crowne of Lawrell on her head, and glister in her Garment garnished with Golde, (for shée had put on the holy apparell whiche shée brought from Delphi, to be a furniture either to her Victory, or els bewtie to her burial) & suche other thinges aboute her, as might beséeme a Marriage well, was set on fire (as was like he woulde be) with that sight, in as muche as desire and emulation pricked him forwarde, and it was euident by his countenaunce when he returned, that he intended to dw some mischieuous thinge, for ere he was well sette downe, he saide, why haue not I the rewarde dewe to him that first bourded the enemies shippe? Because, saide Trachinus, yet you haue not asked it, neither is that which wé haue gotten diuided. Then I wil haue q he, the Mayde which is taken prysoner. But when Trachinus had saide, beside her take what you will. Pelorus beganne to saie, then dw you disanull and abrogate the Lawe of Pyrates, whiche geueth him, which firste entreth the enimies shippe, and hath for all his mates aduentured him selfe to the moste daungerous parte of the skirmishe, leaue to chose what liketh him beste. I breake not good Sir, sayde Trachinus, this, but I leaue to another whiche willeth that place be geuen to the Captaines. For my parte I loue the Mayde

A Lawe of the Pyrates.

Another Lawe or decree.

wonder-

wonderfully well, and meane to take her to my wife. And I saye plainely it is reason that I chose before you, and if you do not as the Lawe willes you, you shall repent it with a blowe of this potte. Then saide Pelorus to those that were by, you see what is the rewarde of our trauell: so shall any of you hereafter be put beside your due. What els might any man see there Nausicles? you might haue compared those men so suddainely, moued to the Sea: so blinde and wolfishe a quarell drawe them to so greate a broyle, beinge with Wine and anger almoste made starke madde. Some toke this mans parte, some his, one sorte would haue the honour geuen to the Capitaine, an other saide that the lawe and ordinance might not be broken. At length Trachinus bente him selfe to caste a potte at Pelorus, but he preuented him (for he was prouided before) and thrust his Dagger to his harte, and there laye he wounded to deathe. Betweene the reste was a cruell battell, for as they mette they spared not them selues, some to reuenge the Capitaine, other to defende Pelorus his right, so that they waged al a like, and fought with Battes, Stoanes, Pottes and Tables. But I wente a greate way of, and from the toppe of a little Hill loked vpon them out of all daunger. Neither was Theagenes and Cariclia, free from this warre, in as much as they dwinge as was agreed vpon, he came with a sworde, and toyninge to one side, behaued him selfe as if he had benne distraught, shee when she sawe the battel begonne, shotte out of the shippe in such sorte as shee neuer missed one, & spared none but Theagenes, shee shotte into no one parte of the Battayle, but him shee hitte, that shee first spied, for that shee was not seene, but did easily see her enemies through the fire, so that they knewe not what mishappe that was, but some supposed it a plague sente from Heauen, vntil euery man was slaine, & Theagenes onely lefte fighting hande to hande with Pelorus, a stoute man, and practized in many murthers. Now could Cariclias

The Pyrates fal together by the eares, and are al slaine with mutuall Woundes.

Theagenes and Pelorus, fighte hande to hande for Cariclia.

Cariclias shotinge do no moze seruice, shée was sozy that shée could not helpe him, and afrayde leaste shée shoulde lose him, now they two were come to hande blowes: but at length Pelorus was not hable to stande againste him, foz though that Cariclia with her déede, could healpe him no moze, yet with her wozde shée comfozted him, crying out: Nowe my harte plaie the man, then was Theagenes farre too good foz Pelorus, as though her voyce had made him stronge, and bolde, and declared what was the rewarde of that battayle. Foz then he plucked vp his harte, whiche was soze wounded befoze, and leapt neare Pelorus, and with his swozde stroke a full blowe at his head, but missed thereof, foz that he auoyded the blowe a little, but he cutte his arme from his shoulder, & therewith he fledde, & Theagenes pursued him, what followed I cannot tell but that he returned againe, and I sawe him not, foz that I tarried on the Hill, and durste not be ouer bolde to walke in the nighte in a place so full of enimies, but Cariclia espied him wel ynoughe, foz I perceiued when it was day, that he laie like a deade man, and shée sate by him, and wepte, and declared that shée would kil her selfe, but shée helde her hande foz a litle hope that shée had of his life. But I vnhappy man, could not speake to them, noz know the trothe, noz comfozte their calamitie befoze that as greate mishappes by Lande, as these were by Sea, happened to vs without any delaie. Foz as sone as I sawe the daie appeare, and was commynge downe the Hill, I spied a companie of Théeues of Egypt, runne from a Mountaine whiche stretcheth that waye by séeminge, and by this time had taken the ponge couple, and within a while after carried them awaie, and what so euer els they coulde out of the Shippe. I spake to no pourpose a farre of, and bewailed my Foztune, and theirs in vaine, foz that I coulde not defende them, neither thought I it beste to comme emong them, foz that I would reserue my selfe, in hope to helpe them afterward.

The firſte booke declareth howe they were handled afterward the beginninge and proceſſe whereof, orderly followeth, vntill the beginninge of Calaſiris tale almoſt in the ende of the ſeconde Booke.

VVine maketh men apte to weepe.

So I tarried behinde, for that by reaſon of mine age I was not ſo wel hable as the Thęues to runne downe the ſteepe, and combersomme places, but nowe haue I vſed your helpe, Nauſicles, and the fauoure of the Goddes in recouery of my Daughter, though I did nothing therto els, but wępe and lamente abundantly. And then he wepte him ſelfe, and they alſo who were preſente: to be ſhorte, the Banquette was turned into ſuche wępinge, as was mingled with a kinde of pleaſure (for Wine in a manner maketh men ready to teares) ſo longe, til Nauſicles comforted Calaſiris, and ſaide: Father, hereafter be merry, & of good chęre, for that you haue recouerd youre Daughter, and after one nighte onely you ſhal ſee youre Sonne alſo. For in the morninge wę will talke with Mytranes, and do al that we can to Ranſome good Theagenes. I woulde with all my harte, ſaide Calaſiris. But nowe it is time to make an ende of our Banquette. Let vs remember God, and conſoine to our Offeringe a Thankesgeuinge for her deliuery. After this, the Offeringe was carried aboute, and ſo the Banquette ended. Calaſiris loked for Cariclia, and when he founde her not emonge the company that wente out, at the laſte with muche adoe, by the tellinge of a woman, he ſawe her holdinge the fęte of the Image, and either for the lengthe of her Prayers, or greateneſſe of her ſorrowe, ſhę was fallen into a ſounde ſlępe. So that he wepte a litle, and prayed the God humbly to graunt her better ſucceſſe, and ſo ſoftly he awaked her, and brought her into a Chamber, ſore aſhamed belike, that ſlępe at vnwares had ſo ouercommed her. Thus ſhę laied to ſlępe in a place, where onely women comme with Nauſicles Daughter, for the moſte parte wakinge, thoughte vpon her cares, and that whiche after was like to enſue.

Here endeth the Fifthe Boke.

The Sixte Booke.

When Calasiris and Cnemon, had taken their ease, and slepte in the mennes chamber, & the reste of the night was passed more slowely then they desired, yet sooner then they thought, because the greatest parte thereof was consumed in the Banquette, and long tale, of whiche they coulde not be weary, it was so pleasant, not lokinge for daye, they came to Nausicles, & besought him, that he woulde tell them out of hande, where he thought Theagenes was, and bringe them thither. He was content, and they went together, Cariclia besought them muche that shée might goe with them, but shée was forced to tarry behinde, because Nausicles tolde her, they neither woulde goe farre, and that they woulde sone returne againe, & bringe Theagenes also. Thus they lefte her waueringe betwene sorrowe for their departinge, and hope for hope of that shée desired. They were no sooner out of the Village, and passe the bankes of Nilus, but they sawe a Crocodyle, which crept frō the right side to the other, and dived vnder the water, as faste as it coulde. The other were nothinge moued with the sight because it was ordinary, sauinge that Calasiris prophesied, that it signified how they should haue some lette in their iourney: but Cnemon was wonderfully afrayde of that sight, although he sawe it not perfectly, but a glimsinge thereof, so that he wanted but little, but that he would haue runne backe. Therewith spake Calasiris, after he sawe Nausicles laughe and saide, Cnemon, I thought that you had benne onely afraide by nighte, for the noise and darkenesse thereof, but you are ouer hardy euen by daie as maye appeare, that are not afraide of names alone, but of suche thinges also as are common, and euery man knoweth, and are not to be regarded.

Calasiris foreshewth an impediment in the iourney by the creepinge of a Crocodyle.

What Goddes name, or heauēly Creature is it, that this good man cannot abide, saide Nausicles? Nay, if it were a God, or any heauenly Creature, saide Calasiris, then had I nothinge to saie, but it is an humaine name, and that whiche is more to be maruciled at, not any mans whiche hath benne famous for his renoumed Actes, but a womans, and shée dead (as he saieth) if à man maye be bolde to speake it. For yesternight when you brought me home Cariclia safe from the Heardmen: he hearinge this name that I talke of, I knowe not why, nor wherefore, woulde not suffer me to slépe any whitte, beinge ready still to die for feare, so that I had muche a dow to call him againe, and if I thought that I shoulde not grieue him, nor make him afraide, I would name it nowe also, that you might laughe the more, and therewithall he named Thisbe. When Nausicles hearde this, he laughed no more, but was very sadde, and stode in a study a greate while, musinge in his minde what Cnemon had to dow with Thisbe, or how shée harmed him in any sorte. Then beganne Cnemon to laughe wonderfully for ioye and saide: you sée good Calasiris, of what force this Name is, and that it dothe not onely abashe and feare me, but our good friende Nausicles also: for it hath brought him to a wonderful change of his chére. As for me now I laugh because I knowe shée is not aliue, but lusty Nausicles laughed other menne to scorne not longe agoe. Make an ende, Cnemon, saide Nausicles, for you haue taken truége inough of me nowe. But I praie you tel me by the Gods of Hospitalitie and friendshippe, and by the mirthe and chére, whiche with especiall good will (in mine opinion) you haue had in mine house, what meane you by Thisbes name, whether you knowe whence shée was in déede, or dow it to feare me, or els haue deuised it as a ieste against me. Then spake Calasiris, now it behoueth you to tell vs of your Fortune, Cnemon, whiche, for al that you oftentimes promised to communicate with me, you haue

by

by diuerſe chiftes driuen of. But nowe you maye do it very well, bothe to pleaſure Nauſicles, and alſo to take awaie with your talke the wearineſſe of our iourneye. Cnemon did ſo, and tolde them al briefly, which he before had tolde to Theagenes and Cariclia, that he was borne in Athens, and Ariſtippus was his Fathers name, and Demeneta was his Mother in lawe. He tolde them alſo of the wicked Loue whiche Demeneta bare to him, and how that when ſhee coulde not come to her purpoſe, ſhee awaited him with crafty ſleightes by meanes of Thisbe, who was ſuborned by her ſo to do. He added the manner alſo, and then that he was baniſhed his Countrie by the people, ſo puniſhinge him, as if he had benne a Paricide, and that Charias firſte one of his companions tolde him lyinge in Egina, that Demeneta was dead, and the manner of her death, being alſo beguiled by Thisbe her ſelfe. After this that Anticles tolde him, how his Father was brought into miſerie, by confiſcatinge of his goodes, for that Demenetas kinſfolkes gathered them ſelues together to condemne him, and brought the people in ſuſpection that he had donne that Murther. Then how Thisbe fledde from Athens with a Louer of hers, whiche was a Merchant of Naucratia. Laſte of al he reherſed, how that he with Anticles ſailed into Egypte to ſeeke Thisbe, that if by happe they coulde finde her, they woulde bringe her backe to Athens, and deliuer his Father from that ſlaunder, and take reuenge of her, and after he had fallen into diuerſe miſhappes by the waie, at length he was taken by Pyrates, then after he had eſcaped by a meane, he arriued againe in Egypt, and was taken of the Heardmen, and there fell acquainted with Theagenes and Cariclia. And thereto he added Thisbes deathe, and other thinges in order, vntil he came to that whiche Calaſiris, and Nauſicles knewe well ynough. This tale ended, Nauſicles had fire hundred thoughtes in his minde, ſometime thinkinge to tell them of Thisbe and him ſelfe, and yet determininge

Ariſtippus vndonne by meanes of his ſeconde wife.

Naucratia a Cittie in Egypt.

termininge to deferre it a while. At laſt with muche adoe he helde his tongue, partly for that he thought it beſte ſo to doe, partely alſo for that an other chaunce ſtayed him. For after they had gonne about ſeuen miles and a halfe, & were almoſte at the towne, where Mytranes dwelled, they mette one whom Nauſicles knewe well, and aſked him whither he wēt ſo faſte. Doe you aſke (q he) whither I goe, Nauſicles? as though you knewe not what I haue to doe at this time: all that I doe tendeth to one ende, to doe the commandementes of Iſias of Chemmis. For her I till my Lande, for her I ſēke and prouide all thinges, for her I wake night and daie, refuſinge nothinge (although thereby I gayne nothinge but grieke and ſorrow for my paines) that the ſame Iſias commaundeth me: and I am in haſte to carry this birde Phœnicopterus, whiche vſeth aboute Nylus, as my dēre Piſtris hath bidden me. O howe eaſie a Louer haue you gotten, ſaide Nauſicles, and howe light be her commaundementes, in that ſhē badde you getke her a Phœnicopterus, and not rather a Phœnix it ſelfe, whiche Byrde commeth to vs euen from the Ethiopians, and men of Inde. Shē (q he) againe maketh but a ieſte of me and my trauelles: but tell me nowe whither and where aboutes you goe? When they had tolde him, to Mytranes. You loſe your labour (q he) for Mytranes is not here nowe, but this night with his Armie, is gonne againſte Heardemen the inhabitantes of Beſſa. For they with their Capitaine Thiamis, haue taken away & kēpt a yongeman, whiche he ſente to Memphis to Oroondates. From thence to be carried to the greate Kinge for a preſent. When he had ſayde thus, he wente his waie, ſayinge I muſte in haſte to Iſias, who euen nowe perhappes with her angry eies loketh aboute for me, leaſt this longe tarīynge, be any impediment to me in my Loue: for ſhē is to politike to accuſe and finde faulte with me without cauſe. When they hearde this, they were amaſed, and ſtode ſtill a great while without ſayinge

Phœnicopterus a byrde.

Nauſicles frend had a gentle Louer.

VVhence the Phœnix commeth.

saying any worde, for that they were disappointed contrary to their expectation, vntill at length Nausicles cõforted and chéered them, sayinge that they ought not, for beinge a little disappointed, whiche shall not be longe to dispayre of al that they haue in hande. But now it is best to returne to Chemmis, and there to consulte of the matter, and goe to séeke Theagenes with better prouision, whether he be with the Heardmen or els whereseuer, and to haue good comforte to finde him euery where. For wée maie not thinke this is donne without the prouidence of God, that wée mette with one of our acquaintance, who by that he tolde vs, hath ledde vs as it were by the hande thither, where wée maie séeke Theagenes, and hath taught vs the waie to the place where the Heardmen dwell, as to a certaine place of spéede. When he had saide this, he easily perswaded thẽ, for as I thinke they gathered a farther hope by that whiche was tolde them. And Cnemon also by him selfe comforted Calasiris, and badde him be of good chéere, for that Thiamis woulde vse Theagenes well. So it pleased them to returne: when they were come home, they foũde Cariclia in the dowre, lokinge for them into euery coaste, who seinge not Theagenes with them, toke vp a pitifull crie, & saide: Are you comme home alone as yée wente hence Father: Without doubte (as I may gheasse) Theagenes is deade. Wherefore I pray you by al the Goddes, if you haue any thinge to saie tell me, and increase not my sorrowe with prolonginge the rehersall thereof. Surely it is a pointe of curtesie, to tell a mischappe quickly, as that which causeth the minde to be ready to resist the greatnesse of the euill, and soone maketh it weary of the griefe. Then Cnemon with much adw, breakinge of her sorrow: saide, for shame Cariclia what fascion is this? you are alwaies ready in a manner to iudge the worste, but that falsely, in whiche pointe you dw well. For Theagenes is, and by grace of the Goddes shall be well: and therewith he tolde her

It is a pointe of courtesie to tell a mischaunce quickely.

her briefly how, and with whome. To that sayde Calasiris, it semeth by this that you haue saide, Cnemon, that you were neuer in Loue, for then shoulde you know for certaintie that thinges wherein is no daunger at all, are fearefull to Louers, and they truste nothinge but theire owne eies, in that whiche they beste like, and would faine haue, the absence of whiche breedeth feare and beaninesse in the hartes, that be entangled with such desire. Another cause is that either moste deere to other haue perswaded them selues, that they will neuer be parted, except some great impediment procure their seperation. Wherefore Cnemon wee pardon Cariclia, who loueth perfectly in deede, and lette vs goe in and consulte of that wee haue to do. This saide, he toke Cariclia by the hand, and with a certaine Fatherly obseruaunce, he brought her into the house. Nausicles willinge to refreshe them after their cares, and also goinge aboute somme other thinge, ordeined a more sumptuous Banquette then he was wonte to do, & placed them alone with his Daughter, deckinge her in more braue and costly sorte then before. And after they were well suffised with the feaste as he thought, he spake thus to them: My gheastes (the Goddes are witnesses of that I saie) your presence is very acceptable to me, if you would line here alwaies, and take all that is mine (though I estéeme it neuer so well) for your owne. And for as muche as I accoumpt you no Straungers, but as my Louers and trewe Friendes, hencefoorwarde it shall be no burthen that I bestowe vpon you: And also I will be ready as longe as I tarry with you, to craue of my friendes to do for you, what so euer they can in all matters. But you your selues know, that my trade of life standeth by Merchaundise, and this I vse and practise as if it were a Farme. Now therfore seinge that the Easterly windes blowe very commodiously, so that they make the Sea easie to be sayled, and promise good spéede to Merchauntes, and my businesse do

Louers truste nothinge but their owne eyes.

Nausicles Oration tendinge to this end, to haue Cnemon marrie his Daughter.

call

call me as it were a Trumpette into Greece, you shal do very well if you tell me your minde, that I may order my businesse to suche ende as I may pleasure you. After this Calasiris pausinge a while, saide: Nausicles, God send you a good viage, and Mercury who geueth the gaine, & Neptune geuinge quiet passage, beare you company, and be your Guides, and make euery Hauen a good Harbour to you, and euery Cittie easie for you to trade in, and desirous of Merchauntes, because you haue intertained vs so friendly while we haue benne with you, and now we minde to departe, do suffer vs to goe so gently, obseruinge in euery pointe the Lawes of Hospitalitie, and Friendshippe. As for vs although it grieue vs greatly to departe from you and your house, whiche you haue caused vs to take for our owne, yet we must needes goe seeke those whom we holde moste deere, and this is Cariclias determination and minde. Mary what Cnemon is minded to do, and whether he will trauell with vs to do vs pleasure, or hath appointed to do any thinge els, lette him sate him selfe. Cnemon was willinge to answeare this, and as he was aboute to speake, he sighed sore, and the teares whiche trickled suddainely downe his cheekes stopped his tongue, vntil at length comming to him selfe againe, he saide with a sorrowfull voice, Oh humaine estate moste vnstable, and full of all manner of changes, what store of mishappes haste thou shewed as well in me, as many other. Thou haste depriued me of my kinsfolkes and Fathers house, thou haste banniſhed me from my Countrie, and Natiue Cittie, whiche I accompt moste deere, thou haste brought me into Egypt, and (that I leaue to speake of many mishappes by the way) haste brought me into the handes of the Theeues called Heardmen, and there shewed me a little hope of good Fortune, by acquaintinge me with menne, who though they were in misery, yet were they Greekes, with whom I thought to liue all the reste of my life. But thou seemest to take this

No estate is stable in this worlde.

from me againe: whither shal I turne my selfe: or what shall I do: shal I leaue Cariclia who hath not yet founde Theagenes? that is vntollerable and may not be donne: shal I goe with her to seeke him: if wee were sure to finde him, it were well donne to take paynes in hope of a happy ende, but if that whiche is to come be vncertaine, and wee happe to fall into greater sorrowe, no man can tell where my trauell shall ende. But what if I craue pardon of you and the Goddes of friendshippe, and nowe at length make mention of returninge into my Countrie and Family? Seinge that Nausicles in so good time (by the prouidence of the Goddes as I thinke) saithe that he will saile into Greece, least if my Father die in mine absence our house be left without an heyre. For although I shal liue in penury, yet that there should be somme lefte of our stocke by me, is a thinge very honest, & for it selfe to be desired. But oh Cariclia I would be excused to you especially, and I craue pardon at your hande, and praye you to shewe me thus muche fauour, lette me goe with you to Bessa, and I will desire Nausicles to tarry for me a little while, although he make great haste. And if I deliuer you there to Theagenes, let me be counted one, that hath wel kepte that he deliuered to me. Whereby I may haue better hope also to speede well afterwarde, seeinge wee parted so well: But if we saile of him there (whiche God forbidde) laye no faulte in me, for that I leaue you not alone, but with Calasiris your good Father, who also will see to you very well. Cariclia perceiued by many Signes, that Cnemon was in Loue with Nausicles Daughter (for a Louers eye is very quicke to espie an other who is like affected) and that also Nausicles wente abouts (by that whiche he spake) to make a marriage, entised Cnemon diuersly, iudginge him also to be no meete Companion for their company, and would breade suspition also, made him answeare: Do as it pleaseth you, and I geue you hartie thankes for that you haue donne

To what ende paines shoulde be taken.

To leaue Issue to succeede is a thinge specially to be desired.

One Louer can soone espie an other that is like affected.

donne to vs already, and confesse my selfe to be in youre debte. As for the time to comme, it is not nedeful that you should haue any care of our businesse, nor be in daũger in other mennes matters againste your will. But God sende you well to recouer your Countrie, Cittie, and house, and make not light of Nausicles, nor of the proffer he maketh. As for me, and Calasiris wee wil contende so longe with al that whiche shal happen to vs, vntil wee shal finde an ende of our trauel, and althoughe no man beare vs felwshippe, yet I truste the Goddes wil be our companions. With this spake Nausicles, The Goddes sende Cariclia her hartes desire, and beare her companye as shee hathe praied, and graunte that shee maie recouer her kinsfolkes, in as much as shee is of so noble courage, and excellente wisedome: and to you, Cnemon, be no longer sorrowful for that you cannot carry Thisbe with you to Athens, for that you haue me, who haue carried her from thence so craftely, for I am that Merchante of Naucratia, Thisbes Louer: and if you will be ruled by mine aduice, you shal gaine a greate Summe of Money, and recouer your Countrie, and House very wel by my conducte, and if you liste to take a wife, you shal haue my Daughter Nausiclia, and a greate Dowrie with her, and I wil thinke, that shee hathe so muche, as shee maye loke for at your hande, because I knowe of what kinred, and House you be comme. Cnemon made no staie at this, but toke that whiche before he desired, and was nowe perswaded contrary to his expectation, and saide: Al that you promise me, I accepte with al my harte. And therwithal he gaue him his hande, and Nausicles affianced, and deliuered his Daughter to him: and commaundinge the Songe vsually songe at Marriages to be songe, beganne to daunce first him selfe, for makinge so suddaine a marriage of that prepared Banquette. Al the reste celebrated the marriage with dauncinge, and singinge, so that al the House was lighted with suche Candles as are

Thisbe was carried from Athens by Nausicles.

Cnemon marrieth Nausiclia, Nausicles Daughter.

dled at Weddinges. But Cariclia, departinge from the reste, wente into her Chamber, and boltinge the Dore, because that none shoulde trouble her, vntied, and caste abroade her Heare, as if shée had benne in a rage, and cuttinge her Apparel, saide: Wel, let vs also daunce in the honour of the God, who hathe care ouer vs in suche sorte, as our estate requireth: Lette vs singe teares vnto him, and daunce with Lamentations: Let the darkenesse resounde of the obscure nighte, (nowe this Candle is out) be iudge of that I meane to do: what a House hathe it made for our sake? what a marriage Bedde hathe it prepared for vs? The God that hathe charge of me, hath me nowe alone, and without my Husbande. Alas wretch that I am, I meane him, that by name onely is my Husbande. Cnemon daunceth, and is married: Theagenes is abroade, and perhappes a Prisoner, and in Holde, and if he be aliue, Fortune is sommewhat gentle: Nausiclia hathe a Husbande, and is seperated from me, who vntill this nighte laste paste, laie with me, onely Cariclia is alone, and forsaken of al. I am not for al this offended with her Fortune (ô ye Goddes, and Heauenly Powers) but praie that they maie haue their hartes desire: but at our Fortune, that ye be not so fauourable vnto vs, as to them: You haue drawen out acte of suche a lengthe, as it now passeth al sense. But why do I complaine of the miseries which the Gods sende vs: let the rest also be fulfilled vntil they be pleased. But ô Theagenes, ô care onely pleasante to me, if thou be dead, & I heare thereof (which God grants I neuer do) I wil deferre no time to be with thée, for this time I offer this Funerals to thée (& therewithal shée pulled of her Heare, & laied it on her bedde) & poure out these Libations out of ỳ eies which thou louest so déerely (& then shée moysted her Bed with her teares). But if thou be wel (as thou of good righte oughtest to be) come & slépe with me, appearinge to me in thy shape: yet spare me, spare me thine owne Mayde, I saie, and vse me not

The sorrowe that Cariclia was in, at Cnemõ his Mariage, with a plaine proufe of her excellent good nature.

not after the guise of married folkes, and haue not to do with me, no not in my slepe: beholde I imbrace thée, and thinke that thou arte here and lokest vpon mee. And as thée had spoken thus, thée caste her selfe groueling on her Bedde, and sore sighinge, and pitifully mourninge thée clasped her armes harde togeather, vntil a certaine amasednesse, and dazeling, caste as it were a misse before her, vnderstandinge parte of the minde, and brought her aslepe, and helde her til it was lighte daie. Wherfore Calasiris maruelled that he saw her not as he was wont to do, in searchinge for her, came to her Chamber, where knockinge sommewhat harde, and callinge alowde, Cariclia, waked her at lengthe. Shée was abasshed at that suddaine calle, and came as shée was attyred, and vnbolted the doore to lette in the Olde man. Who séeinge her Heare disordered, and her Garmentes cutte before her breaste with her eies ful of water, vnderstode the cause: and when he had broughte her to her Bedde againe, and had caused her to attyre her selfe, & cast a Cloke vpō her, he saide: for shame, Cariclia, what arraye is this? why do you here your selfe so sore without ceasing? why yéelde you to all chaunces without reason? Surely nowe I knowe you not, whom till nowe I euer knewe to be of excellente courage, and very modest. Wil not you leaue of from this wonderful madnesse? Wil you not thinke that you are borne mortal: that is to saie, an vnsteadye thinge, bendinge for euery light occasion sundrie waies? Haue pitie on vs, my Daughter, I saie, haue pitie, if not for your own sake, yet for Theagenes cause, who desireth to liue with none, but you, and accounpteth it a vantage that you are aliue. Cariclia blusshed when shée hearde him speake thus: and after shée had held her peace a great while, and Calasiris desired her to geue him somme answeare, shée saide: Father, you haue good cause to chide, but perhappes I deserue pardon, for neither any common, or straunge desire hathe forced me, vnhappy Crea-

vvhat it is to be mortall.

ture, to dw this, but pure, aud chaſte Loue that I beare to a man (although he neuer touched me) & ỹ is Theagenes, who maketh me thus ſadde becauſe he is not here with me, & I am the moze afraide alſo, foz that I cānot knowe whether he be aliue oz not. As touchinge this matter ſaide Calaſiris, be of gwd chære, and thinke that he is aliue, and one whom the Goddes haue appointed to liue with you: if wæ muſte geue any credite to that whiche the Dzacle hath fozeſhewed vs. Wæ muſte alſo beléeue him, who tolde vs yeſterdaie that Thyamis toke him pzyſoner, as he was carried towarde Memphis, and if he be taken without doubte he is wel, foz as muche as there hath benne acquaintaunce and familiaritie betwirte thē befoze. Wherefoze wé ought not to ſtaie but goe to Beſſa and ſéeke, you foz Theagenes, and I foz my Sonne, foz you haue heard ere now that Thyamis is my Sonne. Then was Cariclia in great thought, and ſaide: If Thyamis be your Sonne in déede, then are wé in wozſe caſe then euer wé were. Calaſiris marueiled hereat, and aſked her why. You know (ỹ ſhæ) howe I became pziſoner to the Heardmen, where the vnhappy bewty with whiche I am indewed, fozced Thyamis to Loue me: and it is to be feared leaſt if he finde vs, as we make inquiry, and ſée me, remembzinge that I am ſhé who dalied and dzaue of with diuerſe diſceiptfull pzomiſes, the Mariage whiche he meante to make with me, that he wil take me, and by foze compell me to finiſhe the ſame. God defende ſayde Calaſiris, that the vehemency of his luſte ſhould be ſuche, that the ſame ſhould diſdaine his Fathers counte-naunce, and not repzeſſe his licencious deſire, if any ſuch moue him. But foz all that, why cannot you inuent ſome deuiſe to delude that whiche you ſtande ſo in doubte of: foz you are very diligent, and crafty alſo to make ſhiftes and delaies againſt them, that ſéeke to haue you. Cariclia was ſomme what mery with theſe wozdes, and anſweared, whether you ſpeake this in earneſt oz in ieſte

Thyamis was Calaſiris Sonne.

lette

lette it passe for this time. But I will tell you the waye that Theagenes and I deuised, but Fortune wouldе not let vs put it in practise because it was very good. For when necessitie forced vs to leaue the Iland of ỳ Heardmen, it pleased vs to change our apparell, and wander aboute in the Villages, and good Townes ragged like beggers. Wherfore if it please you, lette vs counterfeite this habite and playe the beggers, so shall wee not be so muche in daunger of those who would our harme. For in suche a case by pouerty wee shalbe more safe: for commonly it is rather pitied then enuied, and thus shal wee gette our dayly sustenaunce more easily. For al thinges are more deerely solde to Straungers whiche haue neede to buie and knowe not the manner of the Country, but will be freely geuen to suche as begge. Calasiris praised her deuise, & made haste to be gonne: therefore the nexte day after they came to Nausicles and Cnemon, and tolde them when thy were determined to departe, thei set forwarde (but toke no Horse with them, though one were proffered them) nor suffered any man to beare them company, saue that Nausicles and Cnemon, and the reste of the house broughte them on theire waye. Nausiclia also wente with them, crauinge so muche of her Father, for that the Loue shee bare to Cariclia, was more then her late Marriage permitted. And when they had accompanied them almost three quarters of a mile, eche one accordinge to their kinde, toke theire laste leaue and farewel, and shoke handes, and after thei had shedde a great many of teares, and prayed that the partinge might be lucky to them, and Chemon craued pardon, for that he wente not with them, by reason of his newe Mariage, and had tolde them that if he coulde gette occasion he would followe them, they lefte either other, and these wente to Chemmis, but Calasiris & Cariclia, turned themselues into beggers habite, and put on suche ill fauoured clowtes as they had prouided before for that pourpose.

The commodities of beggery.

Pouertie is rather pitied, then enuied.

Straungers buie deerely.

This

This donne, Cariclia defowled her face with durte, and sote, and tied a parte of her Fascia that was foule about her heade, sufferinge it to hange vnfauouredly ouer her eies in stéde of a Bonnegrace: shée had moreouer a scrip vnder her arme, as though shée would put péeces of bread and broken meate therein, but in déede to carry the holy Vesture whiche shée brought from Delphi, her Crowne and the reste of the remembraunces whiche her Mother layde forthe with her. Calasiris carried Cariclias quiuer wrapped in a torne and naughty péece of leather, the wronge ende downewarde on his shoulders, as if it had benne some other thinge, and he vsed her Bowe (whiche as sone as it was vnbent stode very straight) for a staffe leaninge very beauily thereon: and if happily they mette any man, of pourpose he would make his backe more croked then his age required, and be lame of one legge, and sometime be ledde of Cariclia by the hande. When they could play this parte well, and had iested one at another, and besought the God that had their affaires in charge, that he would be content with that whiche was past, and suffer their euill lucke to procéde no farther, they went to Bessa, where hopinge to finde Theagenes and Thyamis, they failed of theire pourpose: for comminge neare to Bessa aboute the Sunne settinge, they behelde a great slaughter of men lately made, of whom the moste were Persians, which might easily be knowen by their armour, and a fewe of those that dwelled there also: so that they might coniecture that there had benne a battaile, but they knew not what ỹ parties were that had foughten it: vntil at length by raunginge about the deade bodies, & lokinge if perhaps any of their friendes were there slaine: (for hartes whiche be in feare, and careful for that they loue beste, oftentimes do déeme the worste.) At laste they sawe an Olde woman whiche laie vppn a deade body of one of those Countrie men, and wayled wonderfully. They determined therefore if they might, to inquire

Feare maketh menne iudge the worste.

enquire ſomme what of her: and ſo commynge to her, at the firſte wente aboute to comforte her, and appeaſe her greate ſorrowe. Whiche when ſhé accepted, they aſked for whom ſhée lamented, and what Battaile had benne there: Calaſiris talkinge to her in the Egyptian tongue, ſhé tolde them al in fewe wordes, that ſhé ſorrowed for her Sonne, and came of pourpoſe to thoſe deade bodyes, that ſomme armed man mighte runne on her, and kill her, and in the meane time ſhé woulde do ſuche Rites to her Sonne, as ſhé was hable with teares & lamētati-ons. As touchinge the battaile ſhé told them thus: There was a ſtrange yonge man carried to Memphis, of goodly ſtature, and excellente bewtie to Oroondates the greate Kinges Deputie, he was ſente from Mytranes the Captaine of the Watches for a great Preſent, as they ſaide: him did our men that dwel in this Towne (ſhewing thē a Towne harde by) ſaie, was theirs: whether it were ſo in déede, or they made it a colour for them, I knowe not. When Mytranes hearde this, beinge angry (and good cauſe why) he conducted his Army hither two daies agoe, and the people of this Towne are very warlike, and liue euer by ſpoylinge, and ſette not a ſtrawe by Deathe, and haue therefore taken from me, as wel as other women at other times our Huſbandes and Children. When our menne knewe certainely of his comminge, they placed their Ambuſhmente in places conueniente for this pourpoſe: and when their Enemies came emonge them, they eaſily ſubdued them: ſomme with Banners diſplaide commynge before them: and other breaking out of ẏ Ambuſhment with greate clamour ſet on the Perſians backes. So Mytranes was ſlaine as he fought with the foremoſt, & almoſte al the reſte alſo, for ẏ thei being incloſed, had no way to flée, & a fewe of our people alſo. Of whom, by the great wrath of God my Sonne was one, who had a wounde in his breaſte with a Perſian Darte, as you ſée: and for him thus ſlaine, do I, vnhap-

A great battaile aboute Theagenes to reſcue him frō Mytranes.

Mitranes ſlaine.

py Creature, sorrowe: ꝛ shal I feare to do the like hereafter for him ỹ is yet alive, because yesterday he went with the reste against the Inhabitantes of Memphis? Calasiris asked her why they toke vpon them that viage. And the Olde woman answeared, that shée heard her Sonne saie which was alive, that they knewe wel yenough, that because ỹ Kinges Souldiers, ꝛ their Captaine were slaine, that they shoulde be, for that they had donne, not in any small perill, but in daunger of al that they had: for that the Prince Oroondates, who lieth at Memphis, hath very greate power with him, who as soone as he shal be certified hereof, wil come and compasse this Towne aboute at the firste, and reuenge this iniury with the destruction of al the Inhabitauntes of the same: and are therefore determined, seinge that they are once in so greate daunger, to redéme theire greate attempte with a greater if they maie, and to take Oroondates vnprouided: supposing that if they maie comme on the suddaine, either they shal kill him if he be at Memphis, or if he be not there (as reporte goeth) that he is busied in the Aethiopian warre, that they shal the sooner force the Citie to yelde, for that it is without suche as maie defende the same, and so they shal be sure afterwarde: and moreouer to do their Captaine Thiamis seruice in recouringe the Office of the Priesthode, whiche his yonger Brother by violence holdeth from him vniustly: but if al theire hope faile them, then are they determined valiauntly to die, and not to comme into the Persians handes to be scorned, and tormented of them. But for as much as you be straungers, wither goe you? To the Towne, saide Calasiris. It is not good (qᵭ shée) for that you be not knowen, and comme at suche vnlawful time to be emong them that are lefte. If you will vouchesaue to entertaine vs, saide Calasiris, wée hope wée shalbe safe. I cannot saide shée nowe, for I muste do certaine nighte Sacrifices. But if you can tarry, as perhappes there is no remedie, but you muste

In extremitie desperation may stande for a singular vertue.

Vna salus victis nullam sperare salutem: Virgilius.

whe,

whether you wil or not, gette you into some place beside these deade bodyes, to passe this nighte, and in the morninge I promise you I wil entertaine you, and be your warrante. Thus shée saide. Calasiris told Cariclia al, and toke her with him, and wente their waie. And hauinge gonne a litle passe those bodies, they chaunced vpon a litle Hil: there he laide him downe with her Mantel vnder his heade. But Cariclia sate vpon her scrippe in stéede of a stole: at that time the Mone arose, and with her brightenesse lightened al thinges, for shée was nowe three daies passe the full. Calasiris beinge otherwise an Olde man, and weary of his trauel fel fast asléepe: mary Cariclia by reason of the cares that troubled her, slept not that night, but beholde a wicked & abominable facte, yet such as the women of that Countrie commonly vse: for the Olde woman thinking that shée had nowe gotten a time wherin shée should neither be séene, nor troubled of any, first digged a Pitte, then made shée a fire on bothe sides thereof, and in the middes shée laide her Sonnes bodye, and takinge an Earthen Potte from a three foted stole, whiche stode thereby, poured Hony into the Pitte: out of an other shée poured Milke, and so did shée out of the thirde, as though shée had donne somme Sacrifice: Laste of al shée caste a lumpe of Dowe hardened with the fire whiche was made like a man, and had on a Crowne of Lawrel, & the trée called Bdellium into the Pitte. This donne, shée toke vp a Swoorde that laie emonge the dead mennes Shieldes, and behauinge her selfe, as if shée had benne in such fury, as the Priestes of Bacchus commonly are, said many Praiers to the Mone in strange tearmes: then did shée cutte her Arme, and with a braunche of Lawrel shée besprinkeled the fire with her Bloude: and doinge many monsterous and straunge thinges beside these, at lengthe bowinge her selfe downe to the deade Body of her Sonne, and saieinge somme what to him in his eare, awaked him, and by force of her Witchecraftes,

A very prety description of an olde woman, sorceres playinge her pagent.

The tree called Bdellium.

made him stande vp suddainely. Cariclia, whe hitherto had not loked on her without greate feare, then trembled, and was vtterly discomforted with that wonderful sighte, so that shée awaked Calasiris, and caused him also to beholde ỹ same. They could not be séene in a darke corner, but they sawe easily what they did in the lighte by the fire, and hearde also what shée saide, for that they were not far of, and the Olde woman spake very plaine to the Bodye. The question was this: Whether her Sonnes Brother whiche was yet aliue shoulde returne sake, or no? The Bodye made no answeare, but with noddinge gaue his Mother a doubteful hope of good successe according to her minde, and so fel groueling downe againe: but shée turned the face vpwarde, and ceassed not to aske that question, and with more earnest enforcementes (bilike speakinge many thinges in his eare againe, and leapinge with a Sworde in her hande, sometime to the Pitte: sommetime to the fire, made it stande vpright againe, and asked the same question, compellinge him not to answeare by noddes and beckes, but plainely by mouthe to the question shée asked. While this was in dooinge, Cariclia prayed Calasiris that they might goe neare, and aske the Olde Woman sommetidinges of Theagenes: but he would not, saieinge, that that sighte was wicked, but there was no remedie but they muste nédes be contente with it: for it becommeth not the Priestes, either to take delighte, or be presente where suche thinges are dooinge. But they ought by Sacrifices, and lawful Prayers enquire, not by shameful Sorceries, whiche are conuersante aboute the Earthe, and deade Creatures, of whiche sorte is the Egyptians practise, whiche chaunce at this time hathe caused vs to sée. While he spake thus, the deade Bodye spake very terribly with a hollowe voice, as if it had comme out of a déepe Caue, saieinge: Mother, at the firste I spared thée, and suffered thée to sinne wonderfully againste the nature

The Priestes of Egypte, though they were Heathen dealte not with Sorcerie.

ture of man, and breake the Lawes whiche the Ladies of Destinie haue appointed, in attemptinge to make those thinges moue, whiche by nature are vnmoueable. For euen the deade men haue a reuerence as muche as they maye to theire Parentes. But for as much as thou breakest this, and proceedest in thy wicked and shameful déede, whiche at the firste thou haste begonne, and arte not contente that a deade Bodye stande vp, but wilte compel him to speake also, nothinge regardinge my Burial, and wilte not suffer me to comme into the company of other Soules, whiche thou arte bounde to dw for priuate friendshippes sake. Heare now that whiche before I was afraide to tel thée: Neither shal thy Sonne comme sake home, nor thy selfe escape deathe with Sworde. But in as muche as thou haste spente thy life in suche wicked déedes, thou shalte haue shortely violent deathe, appointed for all suche. Who haste benne contente, not onely to dw these so secrete and hidden Mysteries alone, but in the sighte of other also: so that thereby thou bewrayest, and settest forthe to them the state of the deade, whereof one is a Priestе, and is therefore so muche the better, for he knoweth, suche is his wisedome, that suche thinges shoulde not be blased abroade, but kepte in secrete, and is also wel beloued of the Goddes, and he shal, if he make spéede, agrée his Sonnes, who are ready armed to fighte a bloudy Battaile hande to hande. But the other which is so muche worse, is a Mayde, and loketh vpon that thou dweest to me, and heareth al that thou saiest, a woman farre in loue, who trauelleth al the worlde ouer, almoste for her Louers sake, with whom after infinite trauelles, and fyre hundred daungers, in the furtheste parte of the worlde, thée shal liue in prosperitie, and Kinges estate. The Body fel downe when he had saide thus: but the Olde woman perceiuing that they were straungers that loked vpon her, armed as shée was with the Sworde in her hande, like a wodde woman soughte for

Sorcerie is a thinge againste nature.

Deade menne he saithe, reuerence theire parentes.

The Heathen Philosophers were of opinio that the Soules of menne whose bodies were not buried, shoulde not come into the felowshippe of other their felowes.

them, and raunged rounde aboute emonge the dead Bodyes, thinkinge that they had benne there, meaninge that if shee coulde finde them, to ridde them out of theire liues, as crafty folkes, and suche, who by their lokinge on her, caused her to haue so il succesſe in her Witchecrafte. Vntil at length sekinge somme what negligently, for anger emonge those, a trunchion of a Speare that stode vp, stroke her through the belly: and thus died shee, fulfillinge straighe waie by dewe deserte the saieinge whiche her Sonne prophesied to her before.

The Witche had suche death as all her former life well deserued.

Here endeth the Sixte Booke.

The Seuenth Booke.

CAlasiris and Cariclia, after they had scaped suche a scouringe, as well to getts them out of the present daunger, as also hastinge for that was shewed them, to Memphis, sette forwarde apace, and they came to the Cittie, as those things were adoinge, whiche the deade man, that his Mother called vp foretolde them. For they who were at Memphis, had shutte the gates a little before Thyamis came with his Army from Bessa, for that they had warninge of his comminge, by a Souldiar that serued vnder Mytranes, & had scaped from the Battaile at Bessa. Then Thyamis commaunded his Souldiers, at a parte of the walle to laye aside their Armoure, and after their continuall trauell to take some ease, and he determined to laie siege to the Cittie. The Townes menne

whiche were before afrayde of a great Army, when they sawe there were so fewe from the walles, dispising the, by and by gathered the fewe Archers, and Horsemenne whiche were lefte in Garrison in the Towne, and the reste of the Citizens also toke suche weapons as came to their handes, and determined to goe forthe, & fight with them, againste the will of a wise and noble man in the Towne, who saide that although it happened the deputy to be at the Warre in Ethiopia, yet the matter ought to be brought before Arsace his wife, that the Souldiers whiche were in the Cittie might be the redier to defende the same. And because he seemed to speake well, they wente all to the Kinges Pallaice, wherein the Deputies lodge in the Kinges absence. Arsace was a bewtifull woman, and of tale stature, & singuler wisedome to do any thinge, and of a stoute stomake for the Noblenesse of her birthe, as is like would be in her, that is Sister to the great Kinge, yet for her vnlawful and dissolute luste she was not without reprehension and blame. And beside other factes, she was in a manner parte of the cause of Thyamis banniſhmente, when he was constrained to forsake Memphis. For presently after Calasiris wente priuily from Memphis, for that whiche was tolde him by the Goddes of his Sonnes, and coulde not be founde, so that it was thought he was deade, Thyamis as his elder Sonne, was called to the Office of Priesthode, and as he was doinge sacrifice, publikely at his first entry into Isis Churche, Arsace seinge him to be a proper yongue man, and of good age, for that he was the handsomeſt man in that company, & best attyred, caste many wanton lokes and dishoneſt countenaunces at him, Whiche Thyamis regarded no whitte, bothe for that he was of nature very honeſt, and well instructed from a childe: and perhappes that whiche she did was further fetched, then that he perceiued it, or he thought perhappes she did it for some other pourpose, for that he was altogeather bu-

Arsace Oroondates wife, Sister to the great Kinge of Persia.

Thyamis made Prieste after the departure of Calasiris his Father.

sied.

Petosiris dothe play an vnbrotherly parte with Thyamis, and by meanes of Arsaces wãton lookes, procureth his vniust banishment.

fied aboute his Sacrifices. But his brother Petosiris, who before enuied that his Brother shoulde be Priest, and had wel marked Arsaces allurementes, toke her vnlawful intisementes for a good occasion to endamage his Brother. Wherefore he came to Oroondates secretely, and tolde him not onely her desire, but that Thyamis also had made the matche with her, adding that very falsely. He suffered him selfe easily to be perswaded for suspition that he had conceiued of Arsace, yet he molested her not, either for that he could not manifestly conuince her, or els thought it beste to conceale, and wincke at it for reuerence and honour that he bare to the Blood Royall. But he tolde Thyamis plainely e neuer ceased, to threaten to kill him, vntill he put him to exile, and placed his Brother Petosiris in his roume: but this was donne before. At that time when the whole multitude came on heapes to her house, and certified her of the comminge of theyr enemies, and besought her that shée woulde geeue commaundement, that the Souldiers should be in a readinesse, answeared that shée would not lightly so do, for because shée knewe not of what force her enimies were, nor what they were, nor whence they came, nor for what occasion. It was therefore beste firste to goe on the walles, and sée all their ordinaunces, and then prouide such thinges as shalbe thought cõuenient. They thought shée saide wel, and wente euery man to the walles, there by Arsaces commaundement was a tente of purple silke garnished with Golde pitched, and shée her selfe very costly arrayed, came and satte in a hie seate, with her Garde about her glisteringe in gilte armoure, shée helde out her Mace in token of a peaceable Parlamente, and commaũded the Captaines of their enimies to approche neare to the Walles. After Theagenes and Thyamis elected of the Army, came all armed saue theire heades, and stode vnder the wall, the Heraulte at Armes saide vnto them: Arsace wife of Oroondates, chiefe Deputie,

Arsace inquireth the cause why the people of Bessa comme in armoure to Memphis.

and

and sister to the greate kinge asketh what you are, what your meaninge is, and wherefore you are so bolde to comme hither. They answeared, that they were of Bessa, but of him selfe spake Thiamis what he was, and that wronged his Brother Petosiris and Oroondates, and depriued craftily of his Priestehode, was brought to be restoared againe by the Bessians, and if he might recouer the Priestes Office, then should it be Peace, and the people of Bessa returne home againe without any more harme doinge. If not, he meante to committe the matter to the iudgemente of Warre, and force of Armes, and that Arsace had good cause, if shée remembred that whiche was paste, to take reuenge of Petosiris for the falsehedde he practised againste her, and the vntrue occasions that he laied againste her to Oroondates, whereby he brought her into suspition of vile and vnlawful dealinge with her Husbande, and caused him to be banished by his subtile and craftie meanes. All the Cittie of Memphis was troubled with these wordes. When they knewe Thiamis, and the cause of his banishmente, whiche when he was banished, none of them knewe, and denied al that he had saide to be trewe: but Arsace of al other was moste troubled, so that a whole storme of thoughtes in a manner ouerwhelmed her, for shée was soare incensed againste Petosiris, and callinge to minde that whiche was paste, deuised with her selfe howe shée might be reuenged. Then beholdinge Thiamis, and after him Theagenes, was diuersly affected to them both, to the one by callinge to minde her olde loue: but in the other shée founde occasion of newe, and that more earnest loue, so that those that stode by her might wel perceiue the troublesome carefulnesse of her minde: yet for al this, when shée had pawsed a while, and came to her selfe, not muche vnlike one who is recouered of the Holy Euil, shée saide thus: God menne, surely you were not wel deuised to take this Warre in hande, for you haue

Thiamis declareth the cause of his comminge.

Arsace dothe answeare Thyamis.

nowe brought as well al the people of Bessa, as also your selues beinge youthfull yonge menne, and therewithall bewtifull, & of good parentage (as may be gheassed) into apparent perill for the Thebues quarrell, in as muche as if wée woulde fight with you, you were not hable to sustaine the firste assaulte of our force. For the greate Kinges estate is not brought to so lowe an ebbe, but that you may be inclosed of the leauinges of the Army, which is behinde him in the Cittie (though the Deputie him selfe be away) but in mine opinion the whole powers on bothe sides nède not to be troubled, and it is better, seinge that the quarrell is priuate and not common, that it be priuately ended, and so be finished as the Goddes shal appointe. I thinke it reason therefore, and I géue commaundement to, that al the menne of Memphis be quiet, and that they sturre not without occasion, and that they whose is the quarrell aboute the Priesthode, fight for it hande to hande, on condition that the Conquerour haue the same. When Arsace had saide thus, al the Memphites shouted wonderfly and praised her aduise, for that they beganne to suspect the mischieuous attempt of Petosiris, and euery man was gladde to laie the imminent and present daunger, whiche was before their eies, on an other mans backe. But the people of Bessa were not content with that order, neither woulde they venture their Captaine so daungerously, vntill Thyamis perswaded them, telling them that Petosiris was but féeble, and vnskilful to fight, and that he shoulde haue a greate aduantage in the Battaile by reason of his practise. So thought Arsace also as may be déemed, and therfore ordained the battaile to be betwéene them two, that shée might haue her desire without suspicion, and be reuenged of Petosiris sufficiently, if he fought with his Brother Thyamis, who was the better man a greate deale. There a man might sée that donne, as sone as shée had commaunded it, and Thyamis with all his might hasted to dw what shée had

Arsace sentence betwene Thiamis and Petosiris, as touchinge the Priesthoode.

had denounced, and toke the reste of his Armoure that he wanted, with a chéerefull countenaunce, and Theagenes comforted him diuerſly, and ſette on his head piece, wherein was a very fayre plume of feathers, glitteringe by reaſon it was well gilted, and faſtened the reſt of his Armour ſurely about him. But Petoſiris was thruſt out of the gates by violence, to fulfill that whiche was commaunded, though he vſed many prayers to intreate that he might not fight, and he toke weapons in hande ſore againſt his will. When Thyamis ſawe him, he ſaide, do you not ſée good Theagenes, how Petoſiris quaketh for feare? I ſee it well anſweared he: but how will you do with this you haue taken in hande? for he is not a plaine enimy, but your naturall Brother, that you muſte fight with all. You ſaie well (q he) and as I my ſelfe thought: by the grace of God I meane to ouercome him, and not to kill him. For God defende that my wrath and indignation ſhould procéede ſo farre, that I ſhoulde with the blonde and ſlaughter of my naturall Brother, either reuenge iniuries paſte or purchaſe honour to comme. You ſpeake like a noble man, ſaide Theagenes, and one that wel vnderſtandeth the force of Nature, but what will you haue me do? He anſweared: there is no doubte of this battaile ſo that it maye be deſpiſed: yet for as muche as the varietie of humayne Fortune, bringeth many thinges to paſſe cõtrary to our exſpectation oftentimes, if I gette the victory you ſhal enter into the Cittie, and liue in equall authoritie with me, but if any thinge otherwiſe then wée hope for, happen to me, then ſhal you be Captaine of theſe Robbers of Beſſa, who loue you well, and ſo liue vntill God haue appointed ſome better ende for your aſſayres. When theſe thinges were ordred thus, they with wéepinge eies imbraced and kiſſed either other. And Theagenes as he was ſette downe to ſée what would happen, and gaue Arſace leaue, though he knewe not ſo muche to take pleaſure in lokinge vpon

An excellent example of Brotherly nature in Thiamis, whereby is playnly declared the force againſt his will, cauſed him to folowe his former trade of lyfe.

Nothinge is certaine in this worlde.

him, and to bewe him rounde aboute, and ſuffer her eies to take ſuche pleaſure as ſhee wiſhed. But Thyamis wente to Petoſiris, who tarried not to ſtrike one blowe with him, but as ſone as he ſawe him come towarde him he turned to the gates, and woulde haue gonne into the Cittie agayne: but he loſt his labour, for that thoſe who kepte the gates woulde not ſuffer him in, and they that were on euery parte of the walle whereto he drewe, exhorted one another not to healpe him: he therefore caſte away his weapons and fledde as faſte as he could aboute the Cittie. Theagenes alſo ranne for feare of Thiamis, & ſtaied not but ſawe all that was donne, marry he was not armed, leaſte menne would thinke that he meante to helpe Thiamis, but laide his Shielde, and his Speare at that ſide of the walle where Arſace ſatte, geuinge her leaue in his abſence to looke vpon them, and he folowed them. And yet was not Petoſiris taken, nor very farre before, but almoſt ouergotten, and ſo farre before, as a man maie gheaſſe, one vnarmed able to outrunne an other in Armoure, and by this time had they ranne once or twiſe about the walles: But as they ranne the thirde time, Thiamis bente his ſpeare againſte his Brothers backe, and commaunded him to abide, or els he ſhoulde haue a blowe, in the ſight of the whole Cittie who loked vpon them, and was iudge of that controuerſie, either a God, or ſome manner of Fortune whiche gouerneth humayne affayres, by a newe deuiſe augmented that, that was donne, and in a manner beganne a newe Tragedy like the other, and made Calaſiris a felow of their courſe, and a beholder of the vnhappy battayle of his Children for life and deathe, at the ſame daie and howre, as if it had benne deuiſed of ſette purpoſe before. Who although he ſuffered muche, and attempted many waies, and in a maner banniſhed, gotte him ſelfe into a ſtraunge lande to auoyde that cruell ſight, yet ouercomed by deſtinie, he was cõpelled to ſée that, whereof the Goddes by Oracle gaue

The Battaile betwene Thiamis and Petoſiris.

Calaſiris commeth to the Battaile of his children.

gaue him warninge before. So that he seinge this chase and pursuite a farre of, knewe that they were his Children, by tokens that were diuerse times forshewed him, wherfore he rāne faster then his age permitted, & enforced him selfe to cutte of the ende of the Battaile whiche was like to ensue. After he came neare & ranne with thē, he cried out oftentimes, my Sonnes what rage is this? Why are you so madde? But they knewe not their Father, for that he was yet in his beggers wēde, and their mindes were altogeather on theire course, so that they wente by him as by one that had ben out of his wittes. Somme of them, who were on the walles, mused that he spared not him selfe, but ranne euer betwæne theire Swordes: other laughed him to scorne, as though he had benne madde. But the Olde man perceiuinge that he could not be knowen by reason of his vile Apparel, caste of his Ragges whiche were vpon his Garmentes, and the staffe also that he had in his hande, and fel to intreatinge them, and saide with teares: My Sonnes, beholde, I am Calasiris, I am your Father, make an ende here, and refraine the rage which il happe hath raised betwixt you, in as muche as you haue a Father, and owne obedience to him. Then beganne they to quaile, and fallinge downe at theire Fathers fēte, imbraced him, and with stedfaste eies lowed vpon him, not perfectly knowinge him: but when they perceiued it was no vision, but him selfe in dēde, there arose diuers, yea and contrarye thoughtes in their mindes. They were gladde of theire Father, whiche contrary to their expectation was aliue, but were angry, and soare ashamed of the case he founde them in, and they were in doubte also of that whiche after shoulde befall. And while they of the Cittie marueiled at this that was donne, and neither saide, nor did any thinge, but stode in a manner like doumbe Pictures, because they knewe not what it meante. An other acte was interlaced in the tragedie. Cariclia, as shē folowed

A Louers eie is quicke of sight.

Calasiris, spied Theagenes a farre of (for a Louers eie is quicke of sighte so that oftentimes though it be a greate waie of, yet will it iudge a likelihoode by mouinge, or habite, or gesture, and that behinde) and as if she had benne striken with his visage, ranne to him like a madde woman, and hanginge by her Armes aboute his necke, saide nothinge, but saluted him with certaine pitieful Lamentations. Ye séeinge her fowle face, (belike of pourpose beblacked) and her Apparel vile, and al torne, supposinge her to be one of the makeshiftes of the Cittie, and a vacabonde, caste her of, & put her awaie, and at lengthe gaue her a blowe on the eare, for that shée troubled him in séeinge Calasiris. Then spake shée to him softly, Pithius, haue you quite forgotten this Taper? Theagenes was striken with that worde, as if he had benne pearsed with a Darte, and by Tokens agreed on betwéene them, knewe the Taper, and lokinge stedfastly vpon her, espied her bewty shining like the Sunne appearing through the Clowdes, caste his Armes aboute her necke. To be shorte, al that parte of the wall where Arsace sate (which was soare swollen, and coulde not without greate ialosie loke vpon Cariclia) was ful of suche wonderful affections, as is commonly represented in Comedies. The wicked Battaile betwéene the two Brothers was ended, and that whiche menne thoughte shoulde be finished with Bloude, had of a Tragical beginninge a Comical endinge. A Father sawe his Sonnes in Armoure one againste the other hande to hande, came to that pointe, that almoste before his eies he sawe his Childrens Deathe, made him selfe their louedaie and peace: who coulde not escape the necessitie of Destinie, but séemed to vse Fortunes greate fauoure, for that he came in dewe time to that whiche was determined before. The Sonnes recouered theire Father after tenne yéeres absence, and adourned him with the furniture of the Priesthoode, who, aboute the same had almoste benne

Arsace in ialousie of Cariclia.

Calasiris agreeth his Sonnes.

the

the cause of a Bloudy strike, and so brought him home. But emonge al the reste, Theagenes and Cariclia whiche plaied the Louers partes in this Comedie, were moste talked of, and for that they had founde eche other, contrary to theire hope, made the Cittie to loke vpon them more then al other sightes whiche were there to be sene: for great companies of euery age came out at the Gates into the open fieldes, & suche as were youthful, & newely comme to mannes estate, came to Theagenes: suche as were of riper yeres, menne growen in deede, drewe to Thiamis, for that they also by reason of their age knewe him wel: but the Maydenly sorte, who now thought tpō Husbandes, flocked aboute Cariclia: but the Old menne, and suche as were of the holyer kinde, stode aboute Calasiris: and thus was there made a suddaine Sacred Pompe and brauerye. After Thiamis had sente backe the people of Bessa, & geuen them thankes for the paines they toke in his quarrel, with promise that at the nexte full Mone he woulde sende them a thousande Oxen, a thousande Shepe, and tenne groates a peece in Money, he suffered his Father as he went, for ease, to leane vpon his shoulders, who nowe for his suddaine ioie beganne to ware feble, and very fainte. Petosiris did the like on the other side: & thus was the Olde man brought into Isis Temple with Tapers lighted, and with greate ioie, and many Instrumentes of Musike, so that the lusty youthes beganne also to daunce. Beside these, Arsace also was not behinde, but with her traine folowed in braue wise, and offered greate giftes of Golde in Isis Temple, vnder pretence to dw as other did in the Cittie, but in deede her eies were alwaies vpon Theagenes, and shee loked more on him then any other, and was not very honestly minded towarde him. And when Theagenes ledde Cariclia by the hande, and put the thrust aside that shee might take no harme, Arsace conceiued a wonderful Ialousie. But Calasiris after he came into the inner parte

of the

of the Temple, fell vpon his face, and helde the féete of the Image fast, and laie so, so longe that he was almoste deade: so that he had muche adoe to rise when they called vpon him, who stoode by. And when he had donne Sacrifice to the Goddes, and performed his vowes, takinge the Crowne of the Priesthoode from his owne heade, he Crowned therewith his Sonne Thiamis, tellinge the people that he was Olde, and sawe that he shoulde not liue longe, and that his eldest Sonne ought to succéede him by the Lawe, and that he had all thinges requisite, bothe to body and minde, sufficient to vse the same. After the people had by a greate shoute declared, that they approued ý whiche he did, he wente him self to a certaine parte of the Church, which is appointed for the Priestes, and remained there with his Sonnes, and Theagenes quickly. Al the other people wente euery man to his owne house. Arsace also departed with muche adoe, but shée returned diuers times, and vsed as it were great diligence aboute the seruice of the Goddes, yet shée wente awaie at lengthe, turninge her selfe as longe as shée mighte to Theagenes. As sone as shée came into the Palaice, shée wente straighte ways to her Bedde, and caste her selfe thereon attyred as shée was without speakinge any worde, beinge a woman otherwise very lasciuiously bente, but then especially enflamed when shée had séene Theagenes excellente bewtie, whiche farre passed al that euer shée had séene before. So laie shée al that nighte tossinge her bodye from one side to an other, soare lamentinge: sommetime woulde shée rise vp: sommetime leane vpon her Elbowe: sommetime woulde shée caste her Cloathes almoste al from her: then woulde shée suddainely fal into her Bedde againe: sommetime woulde shée calle her Mayde, and without biddinge her doo any thinge, sende her awaie againe. To be shorte, loue had made her madde, and none shoulde haue knowen why, if and Olde woman called Cibele, her Chamberleine, and Bawde

Calasiris maketh his Sonne Thiamis Priesle.

Arsace almoste madde with Loue to warde Theagenes.

Bawde had not comme into her Chamber: for shée might wel perceiue al that was donne, by reason of a Candle that burnte, and made Arsaces face more vehement also, saieinge: Mistresse, for shame what adoe is this? Dothe any newe, or straunge disease paine you? Hathe the sighte of any man troubled my Darlinge? What man is so prowde, and madde, that wil not be entangled with your bewtie, and accoumpte it a passinge blessed estate to lie, and haue to doe with you, but wil despise your desire and wil? Tel me, my deere Daughter, for there is no man so stoany harted, but he shal be made to yéelde with our flatteringe allurmentes. Tel me quickely, and you shal haue your hartes desire, as in effecte, I thinke you haue oftentimes proued before now. These woordes, and many moe like these, did this Olde quéane speake, vsinge diuers flatteringe fashions, more to make her confesse her paine, who after shée had staied a while, saide thus: I am soarer wounded nowe Mother, then euer I was before, and for that I haue vsed your readye healpe many times in like cases: yet I doubte whether nowe you shal haue suche like happy succesle. The Battaile whiche this date was like to haue benne foughten before the Walles, to al other men was vnbloudy, & concluded in peace: but to me it is the beginning of a woorse warre, who haue a wounde, whereby I am like to lose, no one Lymme, or Member, but my witte, and senses, because it shewed vnto me in an ill time the straunge ponge man, who in the time that the two Brothers foughte, ranne by Thiamis. You knowe wel enough Mother, of whom I spake. For there is no smal difference betweene his bewtie, and other mennes, whiche it (as it had benne the Sunne) dimmed, so that any wilde, and sauage Creature whiche coulde not be inamourde, of comely personage, mighte perceiue the same. Wherefore youre manifolde wisedome must néedes perceiue it. Therefore déere Mother, séeinge you knowe my greefe, it is time for you to

Cibele Arsaces Chamberlaine and Bawde, doth comforte her, and promiseth to subdue Theagenes.

Aa putte

put in practiſe all manner of meanes, all Olde womens deuiſes, and flatteringes, if you wil haue your ſcholer to liue, for there is none other way to kéepe me aliue but to enioye him. I know the yonge man well, ſaide the olde woman: he was broade breſted, and large betwéene the ſhoulders, ſtraight necked & comely, taler then the reſte, and at a worde to make an ende, he paſſed farre all other menne: his eies were a little fiery, ſo that he loked very louingly, and couragiouſly alſo, it was he whoſe heare was ſmothe commed, and had but a little yonge yellowe beарde: to whom a ſtraunge woman, marry not fowle, but paſſinge impudent, as might be thought, ranne ſuddainely and caſte her armes about him, & helde him faſte and woulde not goe from him: Do you not meane this man Miſtreſſe? Yes euen this, Mother anſweared ſhé, and you haue donne very well to bringe to my remembrance that impudent queane, who hath kepte her bewty ſecrete at home, & painted her ſelfe, ſo that ſhé is prowde thereof, yet is ſhé but of the common ſorte, but ſure ſhé is muche more happy then I, that hath gotten ſuch a Louer. The Olde woman ſmiled at this a litle, and ſaide: Miſtreſſe take a good harte, and be no longer ſorrowfull, the Stranger counteth her bewtiful but for this day, but if I can bringe it to paſſe that he haue the fruition of you and your bewtie, he will chaunge Golde for Braſſe, as the Prouerbe is, and ſette naught by the Harlotte which now maketh ſo muche of her ſelfe. If you do this my déere Cibele (q ſhé) you ſhal heale two woundes in me at once, Ialouſie and Loue, deliuering me of the one, and ſatiſfiynge me with the other. Lette me care and thinke vpon this, ſaide ſhé, but it is your parte, to chére your ſelfe, and take your eaſe nowe, and diſpaire not, before wée beginne, but liue in hope. Shé ſaide thus, and toke the Candell awaie, and ſhutte the chamber doore. Shé ſcant ſpied the day, but ſhe called one of the Kinges Enuches, & a Mayde with her, to whom ſhé gaue a fewe

A deſcription of Theagenes.

small

small cakes, and other thinges necessary to do Sacrifice, and wente to Isis Temple. When shé came to the doze, and saide that shé muste do Sacrifice foz Arsace her Mistresse, who was troubled this nighte with certayne Dreames, and appease the Goddes. One of the Sextens would not lette her in, but sente her awaie, tellinge her that the Churche was full of sozrowe: foz that Calasiris the Priest, after he came home from his longe iourney, made a sumptuous feaste, and endeuoured him selfe to be moze merry and ioconde then euer he was, and after the feaste Sacrificed, and made his earnest prayers to the Goddes, and tolde his Sonnes that they had séene their Father till that time, and geuen them charge of two ponge Greekes that came with him, that they shoulde do what they were hable foz them, wente to bedde. Then either foz the excédingnesse of his ioye, his pozes wared ouer wide, by reasō that his body with age was infebled, wantinge of a suddaine his dewe strength, oz by graunt of the Goddes of whom he craued this, aboute the Cocke crowinge was founde deade, foz his Sonnes watched al that nighte withe him foz causes he tolde them befoze. And nowe haue wée sente foz the reste of this Priestely crewe in the Cittie to do his Deathe Rites accozdinge to the Countrie manner. Wherefoze you muste nowe departe, foz it is not lawful foz any man to enter into the Temple, noz to kil any thinge these seuen daies, but foz those who are Priestes. Howe shal these straungers then passe this time (q Cibele). The newe Prince Thiamis hathe commaunded a House to be dzessed foz them without the Temple, and you maie sée them geue place to this Ordinaunce, by goeinge out of the Temple foz this time. Cibele taking this foz a good occasion to gette them awaie, and to make it the beginninge of her pollicie, saide: Then good Sexten you may do the straungers, and bs presentely a very good turne, but especially Arsace the great Kinges Sister, foz you knowe howe great

Calasiris death.

fauour ſhée beareth to Greekes, and howe courteouſly ſhée entertaineth ſtraungers. Wherefore tel them by Thiamis Commaundemente that their Lodginge is prepared in our Palaice. The Serten did ſo, ſuſpectinge nothing leſſe, then that Cibele went aboute, but he thought that he ſhoulde doo the ſtraungers a greate pleaſure, if he by his meanes mighte procure theire Lodginge in the Princes Courte, and doo them, which requeſted the ſame, a good turne, without harme or peril to any. And when he came to Theagenes and Cariclia, who were very ſorrowful, and wepte pitiefully, he ſaide: You doo not as beſeemeth you, nor as the Manners, and Ordinaunces of our Countrie beare, eſpecially ſeeinge you haue had commaundemente that you ſhoulde not mourne. That you bewaile the Prieſte, for whoſe departure hence, our Diuinitie biddethe you to be gladde, and reioice, as one, who hathe gained a better eſtate, and quieter reſte. But you deſerue pardon, who haue loſte, as you ſaie, a Father, and a Patrone, and one, in whom was al your comforte: yet ought you not altogeather deſpaire, for Thiamis (as is to be ſeene) hath ſucceeded him, not onely in the Office of Prieſthoode, but in good will towarde you alſo, and hath geuen eſpecial charge for your welfare. Wherefore your Lodginge is prepared in the beſte ſorte, and ſo as maie beſeeme menne of higher eſtate then you, and that of this Countrie alſo, and not ſtraungers, and ſuch, who are nowe at as narrowe pinche, and lowe ebbe as maie be deemed. Therefore folowe this woman (ſhewinge them Cibele) and make accoumpte of her, as Mother to you bothe, and be contente with her entertainemente. Thus muche ſaide he: and Theagenes did ſo, either for that he was ouerwhelmed with the ſhorne of thoſe thinges, which happed to him contrary to his hope, or els for that in ſuche cauſe he was contente to take any lodginge in good parte. I thinke he would haue taken heede to him ſelfe, if he had ſuſpected what tragicall, and intolle-

Theagenes and Cariclia, are conueyed into Arſaces houſe, by Cibeles craftie meanes.

intollerable thinges, that lodginge woulde haue procured them, to their great harme. But then the Fortune whiche gouerned their affayres, when it had refreshed them well a fewe howers, and geuen them leaue to be merry one daie, suddainely ioyned thereto heauy and terrible thinges, and brought them into their enimies hande, in manner as if they shoulde haue yéelded themselues to be bounde. Makinge them prysoners vnder colour of courteous intertainement, without any knowledge of that whiche shoulde happe to them afterwarde. Suche folly and in manner blindnesse, dothe the wanderinge life caste before theire eies, who trauell through straunge and vnknowen Countries. When they came vnto the Deputies house, and wente through the sumptuous entries, whiche were greater & higher, then might beséeme any priuate mans estate, furnished with the Princes garde, and the other Courtly route, the whole Pallaice wondred and was troubled, seinge theire present Fortune so farre to excell. Yet for al that they followed Cibele, who comforted them many waies, and badde them be of good chére, & promised that they should haue excellente good lucke. At length when shée had brought them into a parlour wherein dwelt an olde woman, whiche was farre from the noise of the Courte, sittinge by them alone without more company, saide thus, my Children I knowe that you take this griefe and sorrowe wherein you be nowe, of the deathe of the Priestе Calasiris, whom for good cause you honoured as your Father. Marry it is requisite that beside this you tell me what you be, and of whence, for that you be Grecians I vnderstande, and it may appeare also by that whiche is in you, that you be of good Parentage: for so comely countenaunce and elegant bewty, is a manifest token of hie blonde: but I pray you, tell me of what Country in Greece, and Cittie you be, and how you happened to trauell hither, for that I desire to heare the same for your

The discommodities of a wandringe life.

Comely countenaunce, a signe of hie Parentage.

commoditie, and may certifie my Mistresse Arsace therof also, who is Sister of the greate Kinge, and wife of Oroondates chiefe Deputie, a Louer of Greekes, & al handsomnesse, and very liberall to straungers, to the intent you may come into her sight, in suche Honorable sorte as your estate shal require: You shal tel it to a woman who is not vtterly your enimie: for I my selfe am a Grecian borne in Lesbos, surnamed of the Cittie wherein I was borne, brought hither Captiue, yet haue I had better Fortune here, then in mine owne Countrie. For I serue my Mistresse in all matters, so that without me shée doth nothinge but breathe, and liue: I am her minde, I am her eares, to be shorte, I am all: to bringe her acquainted with good and honest menne. Theagenes comparinge that whiche Cibele saide, with that whiche Arsace did the daie before, and thinkinge howe wantonly with steady eies, continually shée beheld him, so that her beckes declared scante a chaste minde, whereby he gathered, small good would ensewe, and now beinge ready to saie somewhat to the Olde woman, Cariclia saide softely to him in his eare, in your talke remember your Sister I praie. After he perceiued what shée meante by that shée saide to him, he gaue suche answeare. Mother, you know that we be Greekes already: Then knowe this further, that wée be Brother and Sister, who takinge our viage to séeke our Parentes, taken prisoners by Pyrates, haue had worse lucke then they, by fallinge into crueller mens handes. Where after wée were robbed of all our ritches (which was muche) scante wée escapinge with our liues, by the good will of God mette with the noble Calasiris, came with him hither, in minde to passe ỹ reste of our life here, but now are (as ye sée) forsaken of al men, & lefte quite alone, & haue losse him, who séemed, & was in déede a Father to vs, with our other Parentes, & suche is our estate. As for the courteous, and gentle entertainement whiche wée haue at your hande, wée geue you therfore very

very harty thankes, and you shal do vs moze pleasure, if you pzocure vs a dwellinge alone from other company, deferringe the courtesie whereof you talked. But now that is to acquainte vs with Arsace, and neuer bzinge a straunge, banniſhed, and reſtleſſe life into ſo excellente bie Foztune: foz you knowe wel yenoughe that friendſhippe, and acquaintaunce ought to be betweene ſuche as are of one condition. When he had ſaide thus, Cibele coulde not rule her ſelfe, but gaue manifeſt tokens by the cheerefulneſſe of her countenaunce, that ſhee was very gladde to heare the names of Bzother, and Siſter, thinkinge then ſurely that Cariclia ſhould be no impediment to Arſaces diſpoztes, and ſaide: O bewtiful ponge man, you wil not ſaie thus of Arſace, when you haue tried her faſhions, foz ſhee is conformable to al Foztune, and is readier to healpe them, who vnwoztby to theire eſtate haue had miſhappe. And althoughe ſhee be a Perſian, yet in her nature ſhee imitateth the Greekes, much reioicinge in thoſe, who comme from thence, and is wonderfully delighted with their companye, and manners. Wherefoze be you of good cheere, foz that you ſhal be adourned with al honoure that maie happen to a man, and youre Siſter ſhalbe of her familiare, and neare acquaintaunce: but I muſte tel her to what be your names. After ſhee had heard them ſaie, Theagenes and Cariclia, ſhee badde them tarry there a while, and ſhee ranne to Arſace, geuinge charge to the dooze keeper, which alſo was an Olde woman, that ſhee ſhoulde let no man comme in, noz ſuffer the ponge folkes to goe any whither abzoade, no ſaid ſhee, not if youre Sonne Achamenes comme: foz he wente out a litle while after you were gonne to the Churche to dreſſe his eie, whiche yet is ſommewhat ſoare. No (quod ſhee) not if he comme, but locke the dooze, and keeping the kaye with you, ſaie I haue carried it awaie. And ſo it happened. Foz Cibele was ſcante gonne forthe, ſo ſone as that they beinge alone miniſtred to Theagenes and

betweene who acquaintaunce ought to be.

Cariclia

Cariclia good time to lamente, and remember their olde ill happes, so that they both in manner with one minde, yea and almoste with the same wordes bewayled eche other, oft cried shée, ô Theagenes: ô Cariclia, oft saide he. What Fortune haue wée (q he)? In what case are wée (saide shée)? And at euery worde they imbraced eche other: and when they had wepte a while, then fel they to kissinge againe. Laste of al, when they thoughte vpon Calasiris, they bewayled him with teares: but especially Cariclia, because by longer space of time shée had tried his loue, and good wil towarde her. Wherefore with teares shée cried out, ô good Calasiris: for I am bereste of a delectable name, so that I maie not calle him Father, in as muche as God hath euery way cutte from me that name. I know not the Father that begotte me: him, who made me his Childe by Adoption, alas I haue betraied. Moreouer I haue loste him, who toke charge of me, and bathe saued, and nourished me hitherto, and the crewe of Priestes wil not suffer me to wéepe ouer his deade Body as is accustomably donne in Burialles. But sure my Nourse and Sauiour, I wil also call thée Father, though God saie nay, yet will I as I maie, and where I maye offer to thée of my teares: dw they deathe rightes with my lockes. And therewith shée pulled of a great handful of her heare, but Theagenes appeased her, and helde her handes softely, yet shée lamented neuertheleſſe, sayinge: To what ende shal wé liue any longer? after what hope shal wé loke? He that conducted vs through straunge Landes, was the staie of our errour, and our guide into our Countrie, the knowledge of our Parentes, our comforte in aduersities, the ease of our ill Fortune, the Ancore of al our affaires, Calasiris is dead, and hath lefte vs two, a miserable payre in a straunge Lande, not knowinge what is beste to dw. Herafter euery Iorney by Lande, euery viage by water through ignorance is cutte of; a graue and courteous, an olde & wise heade, in déde

Cariclias lamẽtation, for the death of Calasiris.

is

and is gonne, who neuer made ende to dw for vs. As shée in this, or suche like sorte lamented, and Theagenes concealed his own griefe, the rather thereby to cause Cariclias sorrowe to abate, came Achemenes, and findinge the Gate locked, asked of the Porter what adw is here? And when he knewe it was his Mothers dæde, he came neare the dores, and consideringe of the cause therof in his minde, he hearde Cariclia lamente: and bowinge down him selfe, loked in by certaine riftes in the iointes of the dore, & sawe al that was donne. And then he asked her that kepte the dore againe, who were within? Shée answeared, that shée knewe of no more but that there were two straungers, belike a man, and a mayde which his Mother broughte in a while agoe. Then he knéeled downe againe, to sée if he mighte more perfitely knowe them. Of Cariclia he was neuer the neare, yet he marueiled at her excellente bewtie, and considered what a manner a one shée would be, if shée were not in suche sorrowe, and heauinesse, and with this wonderinge he priuely fel in loue with her: but he thought he should knowe Theagenes, if he coulde calle him to minde. While Achemenes was thinkinge hereupon, Cibele returned after shée had tolde al howe shée had handled her selfe about the yonge folkes, and called her oft vnhappy for her good Fortune, who had brought so much to passe by chaūce, as by fiue hundred deuises, one would scante haue thought, coulde be donne, that nowe shée mighte haue her Louer in the House with her. And when shée had with many suche wordes sette Arsace on fire, shée coulde scante rule her, shée was in suche haste to sée him: yet shée caused her to be contente, for that shée woulde not haue him sée her while her eies were swolne for lacke of slæpe, but a daye after, when shée had recouered her olde bewtie againe. Thus, when shée had made her merry, and ful of hope that shée should haue her hartes desire, and had taken order with her what was beste to dw, and howe shée should

Achemenes, sonne of Cibele, falleth in Loue with Cariclia.

entertaine the straũgers. As sone as shée came downe, shée saide to her Sonne, why be you so inquisitiue: tel me what straungers be those within, and of what Countrie? It is not for you to know (saide Cibele): but conceale that whiche you knowe, and tel it to no man, neither be much emonge the straungers, for so hathe our Mistresse geuen charge. So he departed as his Mother badde him, and déemed that Theagenes was kept to serue Arsaces turne by nighte. And as he wente, he saide thus to him selfe: Is not this he, whom Mytranes Captaine of the Watch, deliuered to me, to be carried to Oroondates, and from him to be sente to the greate Kinge, that the people of Bessa toke from me, at what time I was in daunger of my life, so that I almost alone of al that carried him, escaped with my life? or do mine eies beguile me. But I am wel penoughe nowe, and sée as I was wonte to do. Moreouer I heare that Thiamis is comme a daie, or two agoe, and in a Combat with his Brother, recouered the Priestes Office againe. It is he, but I maie not saie so muche nowe, but wil marke howe our Mistresse is affected towarde these geastes. Thus he talked with him selfe: and Cibele wente in to them, and perceiued well what they had done, by reaso that their eies were yet ful of water, for al that they went aboute, when they heard the doore open, to trimme them selues, and counterfeited theire wonted guise. Wherfore shée cried out, and saide: My déere Children, why wéepe you out of season, when ye shoulde reioice, and thanke your good Fortune, for that Arsace thinketh to do al the good to you shée can deuise, and is contente, that to morrowe you shal comme into her presence, and in the meane time she weth you al manner of courtesie, and gentlenesse. Wherefore you muste leaue of these folishe, and Childishe teares, and loke vp, and decke your selues, and in euery pointe do as Arsace woulde haue you. The remembraunce of Calasiris Deathe (q Theagenes) caused vs to wéepe, who haue

loste

lotte the fatherly affection whiche was in him towarde vs. These be toies (q the Olde woman) Calasiris, and what so euer fained Father els, who hath geuen place to the common Lawe of nature, and age: by one woman shalt thou haue Rule, Riches, Daliaunce, & the fruites of a flourishinge youthe, at a worde thinke it to be your Fortune, and worship Arsace. Onely be ruled by me, how you shal come into her presence, seinge shee hath geuen suche commaundement, and howe you must vse her, if shee bidde you do ought: for her stomacke is greate (as you knowe) hie and Princely, augmented by youthfull age, and excellent bewty, whiche will not haue a naye, if it make any requeste. Theagenes staied hereat, & thought within him selfe, that in this talke was contained somewhat that was very beastely, and not to be admitted. Within a while after came certaine Eunuches, whiche brought in plate of Golde, meate from the Princes Table, whiche passed al manner of coste and sumptuousnes, and when they had saide, that their Lady had sente them this first intertainement for Honours sake, and sette it on the Table, they departed. They, least they shoulde not do their dutie, tasted a little of that which was sette before them, and this was donne at night, & ordinarily euery daie after. The nexte daie aboute one a clocke, the same Eunuches came to Theagenes, and saide: Right happy man, our Mistresse hath sente for you, and wee are commaunded to bringe you to her presence: Wherefore goe and enioye that happinesse, which shee vouchsaueth to very fewe, and at seldome times. He staied a while, but at length as if he had bene violently drawen, he rose against his will, and saide vnto them: Is her commaundemente that you bringe me alone, or that this my Sister shal goe with me also? You must goe alone, saide they, & thee shalt goe alone also another time: Mary nowe there are certaine noble men of Persia with her, and it is a custome to talke with men by them selues, & with women

Theagenes and Cariclia, were serued very coretuously at the firste, but their sweete meate had sower sauce in the ende.

Theagenes is sente for to Arsace.

alone at another time. Then Theagenes stouped downe, and saide softely to Cariclia, sure this is neither honest dealinge, nor without great suspition. Shée answeared him, that there was no gainesayinge, but that he muste goe and make suche countenaunce, as if he woulde do all her will: This donne he followed them, and when they taught him howe he should speake to her, and that it was the custome that such as went in to her, should fal downe and worshippe her, he gaue them no answeare. When he came in and sawe her sittinge in her Chaire of Estate, clothed in Purple and clothe of Golde, glorious with solly Jewelles, and her costly Bonnet, finely attired and decked, with her Garde aboute her, and the chiefe Magistrates of the Persians by her, he was not abashed a whit but rather the more incouraged against the Persian brauerie, as though he had quite forgotten that, whereof he talked with Cariclia as touchinge Reuerence, and worshippinge, so that he neither bowed knée, nor fell downe to her, but holdinge vp his heade aloft, saide: Arsace of Royall bloude, God saue thée: whereat when those who were presente, were offended, and grudged against him as one rashe and ouerbolde, in that he had not worshipped her, Arsace smiled a little, and answeared for him thus: pardon him as one ignorant of our customes, and a straunger borne in Greece, who by reason of the soyle despiseth our pompe: and therewithall shée put of her Bonnette, fore against their willes that stode by, for so do the Persians, to render Salute to those who firste saluted them. And when shée had bidden him to be of good chéere, by an interpreter (for although shée vnderstode, yet could shée not speake the Greeke tongue) and willed him to speake if he wanted any thinge, and he should haue it. Shée sent him backe againe, commaundinge her Eunuches, and Garde to wayte vpon him: there Achemenes seing him againe, called him better to his remembraunce, for al that he iudged the cause of the ouer greate

Honour

honour he had, yet he saide nothinge, but determined to do that whiche firste he intended. Arsace made a sumptuous Banquette to the Magistrates of Persia, vnder colour to honour them as shée was wonte to do, but in déede for ioie that shée had talked with Theagenes. To whome shée sente not onely parte of her meate as shée was wonte to do, but Carpettes & Couerinces of sundry colours, wrought in Sidon and Lydia: shée sente also to waite vpon them a boye for him, and a Mayde for Cariclia, whiche were borne in Ionia, and aboute foureteine yéeres of age. Shée desired Cibele hartely to make haste and out of hande to do what shée entended, because shée coulde tarry no longer, who before lefte no waie vnsearched, but tried Theagenes minde by all manner of meanes: Marry shée did not tell him Arsaces minde plainely, but by diuerse viewaies and circumstaunces shée meante to make him vnderstande the same, by tellinge him her Mistresse good will to him, not onely commendinge her shape and beawty that all menne sawe, but shée tolde him also of that whiche was vnder her Apparell, by certaine reasonable occasiõs, then praised shée her manners, for that thei were amiable, and nothing coye, & that shée had greate delighte in fine, and hable ponge menne. The drifte of al her talke was to perceiue if he had any pleasure in Venus disportes. Theagenes commended her good will that shée bare to the Greekes, and her friendely fashion, and els what so euer shée talked of, and further for the same gaue her hartie thankes: but he passed ouer that which conteined any dishonest thing, as thoughe he vnderstode it not at the firste. Wherefore the Olde woman was soare grieued, and nipped at the harte, for that shée thoughte he vnderstode what shée meante, but vtterly despised, and sette at naughte al that shée did: shée knewe moreouer that Arsace would abide no longer, but beganne euen now to be angry, and tell her plainely shée coulde not rule her selfe: wherefore

craued of her the performance of her promise, which Cibele had deferred by diuers delaies: sommetime saieinge that thoughe the yonge man woulde, yet he was a straunge: sommetime that one, or other mischaunce felt in the waie: and nowe, because fiue, or sixe daies were past, and Arsace had called for Cariclia ones or twise, and vsed her honourably to do Theagenes a pleasure, shee was forced to speake more plainely to Theagenes, and tel him of her loue without circumstances, with promise that he shoulde haue sixe hundred good turnes, if he woulde consente: addinge moreouer, for shame what lingringe is this? Or what may be so farre from Venus delightes, as so faire a yonge man, and of good age to refuse to lye with a woman like him selfe, that dieth for his loue, and dothe not rather compte it a vauntage to haue to do with her, especially for that he nede to feare nothinge, and because her Husbande is out of the waie, and I, who broughte her vp, prouide the same for him, and kepe all her counselles, be they neuer so secrete, and to you, for that you haue neither Spouse, nor Wife to lette you, whiche also many menne that haue ben in theire wittes haue contemned, for that they knewe they shoulde do no harme at home, and shoulde do them selues good by gayninge greate Riches, and countinge the fruite of this pleasure also a good reward. At lengthe shee interlaced certaine threates in her talke, saieinge: Gentlewomen, and suche as longe for men, wil not be appeased, but conceiue greate displeasure when they are cruelly deceiued, and wil punishe the stubborne, as if they had donne the greate wronge, and that not without cause. Moreouer, consider of her that shee is a Persian borne, and of the Blonde Royall, as you confessed, and of greate power, and authoritie, so that shee maie prefer to honour, whom shee will, and punishe suche as withstande her pleasure without controlment. As for you, you are a straunger, alone without any to healpe you. Wherefore partely

After Cibele had by many circumstances vttered the Loue that Arsace bare to warde Theagenes, and he woulde not vnderstande the same shee was forced plainely to tell the same with a shamelesse Oration, wherein shee declareth the properties of suche like Lasciuious woomē passinge finely.

spare

spare your selfe, partely fauour her: Surely shée is worthy that you shoulde haue regarde to her, who is so furiously inflamed with your Loue, which shée of right ought to reioice at, & stande in doubt of the wrathe whiche procéedeth of Loue, and beware of the reuenge whiche followeth like contempt. I haue knowen many who haue repented afterwarde suche a stomake as this. I haue greater experience in these Uenerious affaires then you: This white head that you sée, hath benne at many suche Banquettes, but I neuer knew any so violent, and vncureable as you. At laste shée spake to Cariclia (for shée was necessarily compelled to saie this in her presence) my Daughter perswade this thy Brother also, whom I know not how to terme. This wilbe for your auaile two, you shall not be loued the weight of a heare the lesse of her therefore, you shal haue Ritches ynough, & shée will prouide to marry you wealthely, whiche thinges are to be wished for of those, who be in happy estate, and not of straungers, and such as presently are in great pouertie. Cariclia loked vpon her frowningly, and with burninge eies, saide: It were to be wished also, and were very well for euery bodie, that good Arsace had no suche infirmitie, but if shée haue, to vse it discretely. But séeinge that suche a humaine chaunce hathe happened vnto her, and shée is ouercommed as you saie, I woulde counsel Theagenes my selfe, not to refuse the facte, if he maie do it without daunger, least that his déede through folly may brédde him harme, and her no good, if this come to lighte, and the Deputie happe to know of so shameful a thinge. Cibele leapte for ioye when shée heard this, and imbracinge & kissinge Cariclia, saide: My Daughter, thou doest very well, that thou haste pittie vpon a woman like thy selfe, and séekest for the safety of thy Brother: but thou needest not doubt hereof, for that the Sunne (as the Prouerbe is) shal not know thereof. Lette me alone for this time, sayde Theagenes, and geue me leaue to consider

hereupon:

hereupon: and herewith Cibele wente out, and as ſone as ſhée was gonne Cariclia ſaide thus: Theagenes God geueth vs ſuche ſucceſſe wherein is moze aduerſitie har-bozed, then our outwarde felicitie can conteruaile: which thinge ſeinge it is ſo, it is the pointe of wiſe menne to turne their il happes as muche as they maie, to better, whether therfoze you be in minde to dw this déede oz not I cannot tell: Although I would not be greatly againſt it, if there were no other waie to pzeſerue vs, but if you dw déeme that a filthy acte (as honeſty and duety would you ſhould) whiche is requeſted of you, faine your ſelfe to be contented, and with fayze wozdes féeding the barbarous womans deſire, cutte of the ſame with delayes, and lette her liue in hope, leaſte in her rage ſhée put ſome cruell deuiſe in pzactiſe againſte vs. Foz it is like by the grace of God, that ſpace of time may pzouide ſome remedy foz this: but in any wiſe Theagenes, beware that you fall not out of your conſideration into the filthineſſe of the facte. Theagenes ſmiled hereat a little, and ſaide: I perceiue you are not without Jalouſie, womens natural diſeaſe, no not in aduerſitie, but be ſure I cannot faine any ſuche thinge: foz to ſaie and dw vnhoneſt thinges, are bothe almoſte alike diſhoneſt. And that Arſace may be out of hope to obtaine, bzingeth an other commoditie with it, that ſhée wil ceaſe to trouble vs any moze. If I muſt ſuffer any thinge, as well Foztune, as alſo the conſtant opinion of my minde, haue inured me ere now many times to take what ſo euer ſhal happen. Then thinke, q Cariclia, that ſo you ſhall bzinge vs into greate miſchiefe, and therewith ſhée helde her tongue. Whyle they conſidered of theſe matters, Cibele wente to Arſace, and incouraged her to loke foz better ſucceſſe, and that Theagenes was contente, whiche donne, ſhée came into the parlour alone, and ſaide nothinge that night, but exhoz-ted Caricha diuerſe waies, whom at the firſte ſhée made her beddefellowe to healpe her in this caſe, and in the

Jalouſie, a naturall diſeaſe to Woomen, troubleth Cariclia a little.

moznинge

morninge shée asked Theagenes what he meante to dw: he gaue her a plaine denial, & willed her neuer to loke for any suche thing at his hande. With which answeare shée wente heauily to Arsace, where shée made reporte of Theagenes stoutenesse. Arsace commaunded to breake his necke, and wente into her Chamber, and vexed her selfe cruelly on her Bedde. The Olde woman Cibele was no soner in the Parlour, but her Sonne Achemenes séeinge her sadde, and wéepinge, asked her: Mother, what mishap is befallen? Are there any il newes come? Are there any il tidinges comme from the Campe? Haue our enimies in this warre the vpper hande of our Lorde Oroondates? And many suche questions he moued. Tushe (q shée) thy prattinge is to no effecte. This saide, shée made haste to be gonne, but he woulde not let her alone, but wente after her, and takinge her by the hande, besoughte her, that shée woulde tel her Sonne the cause of her grieke. Then shée toke him by the hande, and leadde him aside into a parte of the Orchyarde, & saide: I woulde neuer haue declared mine owne, & my Mistresse harmes to any other man. But séeinge shée is in perill, and I in daunger of my life (for I knowe, that Arsaces maddenesse wil fall in my necke): I am constrained to tel you, if happily you can helpe her any thinge, who conceiued, and bare you into the worlde, and nourished you with these Breastes. Our Mistresse doth loue the ponge man which is in our House, not with tollerable, or vsual Loue, but so that shée is almoste madde therewith: about whom, shée, & I hopinge to spéede wel as wée would, loste our labour: hence came al courtesies, & manifold good wil toward ỹ straũgers. But now séeing the ponge man like a fole, and cruel felowe whiche wil not be ruled, hathe refused to dw as wée woulde haue him. I thinke shée wil not liue, and I loke to be slaine, and in this case are wée nowe. If then thou canste helpe me any thinge, dw it: if not, yet when thy Mother is deade, sée that her Deathe

Rites be duely finiſhed. What reward ſhal I haue Mother (ſaide he) for I haue no leaſure to boaſte my ſelfe, or with longe circumſtances to promiſe you any helpe, ſeinge you be in ſuche, and ſo deſperate a caſe. Looke for what ſo euer you will, for ſhée hathe made you her chiefe Cuppe bearer for my ſake already, and if thou haue any higher Office in thy heade, tel me. As for the Ritches that thou ſhal haue in recompence, if thou ſaue her, vnhappy Creature, of them ſhalbe no number. Mother, (q he) I perceiued as muche a good while agoe, but I ſaide nothinge, and loked euer what would comme of it. But I care for no honour, nor regarde any Ritches, but if ſhée wil geue me the Mayde whiche is called Theagenes Sifter to wife, ſhée ſhal haue her hartes deſire. For Mother, I loue that Mayde without meaſure. Wherefore ſeinge our Miſtreſſe knoweth by her owne caſe, what kinde and how great a griefe loue is, ſhée hath good cauſe to healpe him who is ſicke of that diſeaſe alſo, ſeinge further he promiſeth her ſo good lucke. Haue no doubt, ſaide Cibele for our Miſtreſſe wil requite you without delaie, when you ſhal haue donne thus muche for her, and ſaued her in ſuche diſtreſſe: Beſide perhappes wée maie perſwade the Mayde our ſelues, to do this without troublinge her, but tell me howe you will healpe her. I will not tel you (ſaide he) before I haue a promiſe confirmed by the Othe of our Lady: as for you til then ſaie nothing to the Maide, leaſt you marre our market againſt your will. For I ſée well that ſhée hath a lofty ſtomacke alſo. Shée promiſed that he ſhould haue his deſire, & therewith ſhée wente into the chamber to Arſace, and fallinge vpon her knées, badde her be of good chéere, for by the grace of God all ſhalbe well, onely ſende for my Sonne Achemenes to come to you. Lette him be called (q Arſace) if you meane not to deceiue me againe. Achemenes came in, and when Cibele had tolde her al the mater, Arſace ſware by erpreſſe wordes, that he ſhoulde haue his

Loue is a miſchieuous thing.

Arſace ſweareth to geue Cariclia in Ma-

his desire, as touching the Marriage of Theagenes sister. Then saide Achemenes, lette Theagenes henceforthe be quiet, because for al that he is your bonde man, yet he behaueth him selfe so stubbernly againste his Mistresse. How saie you this, saide Arsace? Then Achemenes tolde her all, that Theagenes was taken prisoner by order of Warre, that Mytranes sente him to Oroondates, from him to be conueyed to the greate Kinge, that he him selfe as he carried him, by meanes of the comminge of the inhabitantes of Bessa, and Thiamis losse him, that he hardly escaped with his life: lastly beside all this he shewed Mytranes owne letters to Arsace readily: and if there were neede of any more proufe, he woulde haue Thiamis for a witnesse. Arsace came somewhat to her selfe when shée hearde this, and made no delaie but came out of her Chamber, and sittinge in the seate where shée was wont to heare and giue Judgemente vpon matters, shée commaunded Theagenes to be brought before her. As soone as he came, shée asked him if he knew Achemenes whiche stode by him. He saide yea. Were you not once his prysoner, q shée? Theagenes confessed that he was. Then are you our bonde man, saide shée, wherefore you shall do as becommeth a lowly seruaunt, and be ruled by my will whither you will or no. As for your Sister I haue betrothed her to Achemenes, who is chiefe about vs, as wel for his Mothers sake, as also for his owne good will and behauiour towarde vs, so longe delayinge the Marriage, vntil we maie gette such thinges, as are needeful against that daie to make a sumptuous feaste. Theagenes was hitte with these woordes, as with a grieuous wounde, yet he woulde not contrary her, but woulde auoide her force, as a man would shunne the violent assault of some wilde Beaste, and saide: Lady, the Goddes be thanked, for that in as muche as wée are wel borne, in our aduersitie it is our good happe to be bounde to none but you, who haue shewed vnto vs Strangers and Aliens borne,

riage to Achemenes, in reo cõpence wherof he proueth Theagenes to be her bondeman.

so greate humanitie and good wil. But my Sister for all that shée is not prysoner nor bonde, yet shal shee be ready to do you seruice as shall please you, wherefore tell vs what you will haue her to do with reason. Lette her (q Arsace) be one of our waiters at our Table, and learne to serue our Cuppes of Achemenes, that shée may be inured before to serue at the Princes Table. This donne they wente out, Theagenes was very heauie, and deuised of that whiche he had to do, but Achemenes laughed, and scorned him with suche like wordes. Loe you who were but lately so prowde and loftye, and bare your heade so highe, that you seemed to be frée alone, and thoughte scorne to submit your selfe and worshippe Arsace, what kinde of felowe are you nowe: surely if you stoupe not now, you shal be taught with Fistes to know your duetie. Arsace, when shée had sente al other from her, saide to Cibele: Nowe Cibele he hathe no moe excuses, wherefore tel this prowde felowe, that if he wil be ruled by vs, and do our wil, he shal be made fée, and haue plentie of al thinges: but if wil be stil in contrary minde, and despise his Louer, he shal vnderstande that his Mistresse is angry, and be made the vilest slaue of al other, and be tormented with all manner of pounishmentes. Cibele came and tolde Arsaces Commaundemente, and added of her owne, what shée thought was availeable to perswade him. Theagenes desired her to staie a while, and toke Cariclia alone, and saide thus: Nowe are wée quite vndonne, Cariclia, euery Cable (as is the Prouerbe) is broken, euery Ancore of hope is loste, nowe are wée no longer with frée names in miserie, but are bonde againe: (and therewith he tolde her howe) nowe are wée subiectes to the reprochful scoffes, and tormẽtes of the Barbariens, so that either wée muste do as they wil haue vs, in whose handes wée are, or els shal wée be numbred emonge the condemned personnes: yet this were tollerable, if Arsace had not promised (whiche is the moste grie-

uous

uous thinge of al) to marry you to Achemenes, Cibeles Sonne. And it is plaine, that either that shall not be donne at all, or I wil not see it donne, so longe as life wil geue me leaue, with Sworde, and Armour to withstand the same. But what shall wee doe? Or what waie shall wee deuise to breake of my abominable facte with Arsace, and youre shameful marriage with Achemenes? You maie (q Cariclia) in approuinge the one, disanull the other whiche toucheth me. Be contente (q he). God defende that the anger of any Heauenly minde shoulde be so vehemente againste vs, that I, who had neuer to doe with Cariclia, should incestiously meddle with an other. But I thinke I haue founde a good remedie presently: surely necessarye is a Deuisoure of al manner of shiftes. And therewithal he wente aside to Cibele, and saide: Tel youre Mistresse that I woulde speake with her alone, so that no man mighte heare. The Olde woman thinking this to be that they looked for, and that Theagenes would nowe doe what they woulde haue him, wente hastely to Arsace, and receiued Commaundemente to bringe him after Supper, whiche shee did. For after shee had charged those, who were neare at hande to be stil, and let her Mistresse take her ease, without sturringe aboute the Chamber. Shee conueied in Theagenes priuily, for euery place was very darke, so that one mighte worke secretely ynough, and there was no lighte but a Candle in her Chamber. When shee had thus donne, shee would haue shrunke away, but Theagenes staied her, and saide: Mistres, for this time let Cibele be here, for I know that shee is very trusty to keepe Counsel. And then he toke Arsace by the hande, and spake thus: Mistres, I prolonged not the doinge of that you commaunded me because I woulde anger you, but that I mighte preuide securitie for my facte. And nowe seinge that Fortune by very good lucke hathe made me your seruaunte, I am the more readyer to doe your wil in al pointes. But firste I must pray

Necessitie deuiseth many shiftes.

Theagenes his talke with Arsace, whereby is the Mariage of Cariclia and Achemenes broken of.

pray you to graunt me one thinge, in stéede of the great, and manifolde benefites that you haue promised me: Breake of the marriage of Cariclia and Achemenes. For (that I saie no more) it is no reason that a woman of very highe Parentage shoulde be matched with a vile, and bonde slaue: els I sweare to you by the Sunne, the fairest of al the Goddes, & by al the rest of the Goddes also, that I wil neuer do what you woulde haue me, and before Cariclia sustaine any violence, you shal sée me slay my selfe. Arsace answeared him, thinke not, but that I will do what I maie to pleasure you, as one who is ready to deliuer her selfe into your handes. But I haue promised by Othe to marrye youre Sister to Achemenes. It is wel then (q he). Marrye my Sister if you liste: but her, whom I loue, and is my Spouse, yea and my wife, I knowe you wil not marry: neither if you woulde, maye you. What meane you by this (saide shée). I meame the trothe (answeared he), for Cariclia is not my Sister, but my Spouse. A manifest token whereof, you shal haue when you please, if you liste to make a Bridal for vs. This nipte her, when shée hearde that Cariclia was his wife, so that shée fel into a greate ialousie: yet for al that shée said, you shal haue your desire, & wée wil appease Achemenes with an other wife. And I wil perfourme my promise (said Theagenes) when this is vndonne. And thē he bent him self downe to kisse her hande, but in stéede of her hande, shée kissed him with her mouthe. And so Theagenes wente out with a kisse of hers: but he kissed her not againe. And as sone as he gotte leasure, he tolde Cariclia all, who hearde somme what that made her ialous also. He added moreouer the straunge ende that his promise tended vnto, and howe by that thinge alone he had wroughte many feates. Achemenes Weddinge was defeated, and a delaie was founde for Arsaces luste. But that whiche was the chiefe of all, was that Achemenes woulde sette all on a broyle, beinge offended, as wel

It is not meete that a woman of good parentage, shoulde be Married to a bonde slaue.

wel for that he was beguiled of that he hoped for, as also becauſe he ſawe me in better fauoure with Arſace, then him ſelfe: for he ſhal knowe of all this by his Mother, in as muche as I foreſawe that ſhée ſhould be there to heare that I ſaide, both becauſe I woulde haue her tel Achemenes this, and haue her a Witneſſe alſo of the familiarity whiche in onely wordes paſſed betwéene vs: for although it were ynough before God to haue a cleare conſcience, yet it is honeſty for a man to leade his life ſo, (whiche laſteth here but a litle while) that men may haue ſuche opinion to. He tolde her moreouer, that it was to be thoughte Achemenes woulde be reuenged of Arſace, beinge a ſlaue borne (for it is almoſte ſéene euery where, that that whiche is vnder Obedience, is contrarye to that which hath Authoritie ouer it) and wronged beſide, and beguiled of an Othe, ſéinge other better eſtéemed then him ſelfe, whoſe minde is guiltie of al miſchiefe, and ill behaueour, and néedeth to be taughte to worke no manner of Knauery, as many menne beinge angry haue attempted the like, and ſéinge he hathe a iuſte quaurell whereupon to ſéeke reuenge. The nexte daie after he had tolde Cariclia theſe thinges, and exhorted her yet to haue a litle hope, he was leadde of Achemenes to waite at her Table, for ſo Arſace commaunded him to do. For that pourpoſe ſhé ſent him coſtly Apparell, a Chaine and Bracelettes of Golde, and other ritche Jewelles: parte whereof willingely, parte againſte his will he putte on. And when Achemenes beganne to teache him howe he ſhoulde ſerue her the Cuppe, he ranne to a Table by, whereon ſtode muche Plate, and takinge a Pretious Glaſſe in his hande, ſaide: I néede not to be taughte, but I wil of mine owne heade ſerue my Miſtres, without ſuche curioſitie in theſe ſo eaſie matters. As for you, Fortunes fauour cauſed you to knowe ſuche thinges, but nature, and time can teache me what I haue to do. And then he powred in Wine ſoftly, and holdinge the

An excellente ſentence.

Theagenes geueth Achemenes a cruell nippe.

Glaſſe

Glasse finely with the tippes of his fingers, goeinge with a semely, and fitte pase, deliuered it to Arsace: and this draught sette her more on fire then shé was before, because shé drinkinge, and lokinge vpon Theagenes at one time, supped more of his Loue, then of the Wine, neither did shé drinke that quite of, that was filled, but in greate sleighte, in a manner shé drunke to Theagenes, and leafte him a litle. On the other side Achemenes was offended to, & moued, as wel with Anger, as Emulation, so that Arsace perceiued it, for that he so scornefully loked vpon him, and whisperd sommewhat to those whiche stode by. When Dinner was donne, Theagenes saide: Mistres, I praie you graunte me this my firste requeste, let none but me weare this Towel in seruinge at your Table. Arsace was contente. And when he wente out as he was wonte to do, Achemenes wente out with him to, and taunted him soare for his to muche diligence, and tolde him that suche rasheneste was very childishe, and that their Mistres at the firste winked at this fa&te because he was a straunger, & knew no fashion: But if you continewe and be so stubberne still, (saide he) you shal not please her longe: And that he counselled him as a friende, and one that shoulde be his Kinsman shortly, and muche more like this he saide: but he passed by him as though he hearde him not, but loked still downe to the grounde, vntill Cibele came by chance, and wente to haue her Mistreste to slæpe in the after noone. And seinge her Sonne sadde asked what he ayled, he answeared this Straunge yonker, is honoured aboue me, bothe yesterdaie, and to daie, who for a shewe of fineste is commaunded now alone, to be her Cupbearer: and biddinge vs who are her chiefe Seruitours farewel, he raught her the Glasse, and stode nerte the Princes body, so that our Honour, whiche is but an Honour by name, is vtterly despised. And that were not so ill, that he shoulde be more honoured and better preferred, and be more priuie

then

priuie then wée, who by tw péruiſhe reaſon dowkepe his Counſell, and healpe him therein, but this ought by no meanes to be ſuffered, that he ſhoulde vſe vs, who are Seruitours, and his companions in the waie of honeſty in ſuch ſorte, without checke or taunte: but wée wil finde an other time to talke of theſe matters. Now Mother I would faine ſée my wife Cariclia, if by lokinge vpon her I maie somewhat abate this griefe of my minde. What wife Sonne, ſaide Cibele? You ſéeme to chafe at trifles and knowe not the greateſt matters. Now ſhalte thou not marry Cariclia. What ſaie you Mother (q he) am I not worthy to marry her, who is my fellowe Seruante Why ſo I praie you? For our tw good will and vnlawful ſeruice towarde Arſace, anſweared ſhée. For although we ſette more by her, then our owne eaſe, and preferred her deſire before our owne liues, in doinge all that wée coulde to pleaſure her. Yet as ſone as this gentle and godly Louer of hers, came into her chamber, the ſight of him did ſo muche perſwade her, that it made her breake the Othe ſhé ſware, and cauſed her to aſſure Cariclia to him, tellinge her that ſhé was not his Sister, but his ſpouſe. Did ſhé then promiſe him this Mother (q he)? Yea Sonne, anſweared Cibele, ſhé promiſed him this, while I was by and hearde it, and meaneth within theſe fewe daies to make their weddinge in ſumptuous ſorte, and wil marry thée to ſome other. Achemenes was very ſorrowful for theſe tidinges, & wringinge his handes, he ſaide thus: I wil make this a ſorrowful weddinge to themall. Onely healpe me to prolonge the ſame for a while, and if any man aſke for me, ſaie I am ſore ſicke in the Countrie. And dothe this Gentleman cal his Sister his wife? as though it might not be vnderſtode, that he dothe it for none other pourpoſe, but to diſanull that whiche was graunted me by promiſe, as though it were not his Sister but his wife, if he imbrace, colle, and kiſſe her as now he dothe, yea although he lie with her, I and

the Goddes whoſe Religion is violated by breakinge of an Othe, wil ſée to this wel ynough. This ſaide, anger and Jalouſie, Loue and fruſtration of that he loked for, ſette him on ſuche fire (al whiche thinges were ſufficient to trouble an other man, though no barbarous fellowe) that without waying reaſonably what he meante to do, but likinge his deuiſe at the firſt, he leapte vpon a Horſe of Armenia, whiche the Deputie kepte for Royalties and braue ſightes, as ſone as he could conuenientlye get him, and wente to Oroondates, who then was muſtringe his Army againſt the Ethiopian, and makinge al manner of prouiſion, as wel of menne and weapons, as alſo other thinges neceſſary for the Warre.

What anger Ialouſie, Loue, &c. woulde make a mã doo.

Here endeth the Seuenth Booke.

The Eight Booke.

FOr the Kinge of Ethiopia, when he had beguiled Oroondates, and obtayned halfe of that, they contended for, and wanne the Cittie Philæ, whiche alwaies is eaſie to be conquered, by his ſpeedy comminge vpon them, braue him to greate wante, ſo that for the moſte parte he inforced him to trauaile in haſte, & without order. For the Cittie Philæ, is Situated vpon the bankes of Nilus, a little aboue the leſſer ſluces, aboute twelue mile & a halfe from Siene, and Eliphantina. This Cittie becauſe the outlawes of Egypte toke and inhabited it, cauſed the Ethiopians, and Egyptians, to contende aboute

Phæil, Siene, Eliphantina, are Cities in Egypte.

aboute the same. The Ethiopians will haue the borders of Ethiopia to stretche vnto the fluces, and the Egyptians chalenge Philæ, because their Outlawes inhabited the same, as if it had benne wonne by warre. And because that Cittie cõtinually was now vnder the one, and then streight vnder the other, and would be theirs who firste came and conquered it, at that time therein was a Garrison of Egyptians, and Persians. The kinge of Ethiopia required to haue Philæ, and the Mines out of whiche were digged the pretious stones called Smaragdi, of Oroondates, and hauinge made suche requeste as is saide before, and coulde not obtayne, he commaunded his Legates to goe a few daies iourney before, and he folowed him selfe well prouided of all manner of furniture, as if he woulde haue made somme other Warre, but he tolde no man whiche waie he woulde bende the strength of his Army. After he supposed that his Embassadours were paste Philæ, and had filled the Inhabitauntes with securitie, and carelesnesse, for that they bruted abroade that they wente with Commission to conclude a Peace, and amitie. He came suddainely vpon them, and cast out the Garrison whiche was not hable to susteine the force of their enimies, & the Engins wherewith their Walles were battered aboue two or three daies, and so toke the Cittie, and did no manner of wronge to any of the Inhabitauntes thereof. For by reason of these newes, Achemenes founde Oroondates soare troubled, beinge by this time certified of all that happened by one who fledde from thence, but he troubled him a greate deale more, because he came so suddainely, and vnsent for. Wherefore he asked him forthewith, whether any mischaunce was befallen Arsace, and the rest of his Family at home. He answeare that there was, but he woulde tell him in councell. When euery man els was departed, he tolde him howe Theagenes was taken Prisoner of Mytranes, and sente to him, so to be conueied to the greate kinge, if

smaragdi.

A wise policie whereby Hydaspes tooke Philæ.

Archamenes dothe accuse Arsace to her husbande Oroondates.

he thoughte it good: for the ponge man was worthy to be placed in the Courte, and to waite at the Kinges owne Table. Then how he was rescued by the Inhabitantes of Bessa, who also slewe Mytranes, and after that came to Memphis, and thereto he added Thiamis estate. Laste of all he tolde him of Arsaces loue towarde Theagenes, and howe he was brought to the Kinges Lodging, with the honour which shée gaue him in token of her good wil, and al the seruice he did, and howe that yet there was no harme donne, by reason that the ponge man withstoode, and woulde not: Mary it was to be doubted that by continuaunce of time, or violence he might be forced, if somme man did not the sooner fetche him from Memphis, and so cutte of al the resse of Arsaces loue. And for that cause he came priuily to tel him spédily thereof, for that his loue to his Maister was suche, that it coulde not conceale what he knewe to be contrarye to his pleasure. When he had angred Oroondates with this tale, and he was nowe thoroughly chafed, and in wil to be reuenged, he kindled in him a newe desire, by talkinge of Cariclia, commendinge her highely, prayinge wonderfully her bewtie and comelinesse, as shée wel deserued, saieinge: that there neuer was séene suche a one before, nor might not be suche an other after. Accoumpte (q he) all youre Concubines, not onely those that are at Memphis, but those also whiche folowe you here, not to be worthe a Rushe, in comparison of her. He tolde him many other thinges beside this: trustinge that although Oroondates had to dow with Cariclia, yet within a while after he shoulde haue her to wife, when he required her in recompence of this talke. By this time was the Deputie soare moued, beinge wrapped as wel in the snares of anger, as desire. So that without delaie he called for Bagoas, one of his Eunuches, whiche was in greatest Authoritie, and best trusted of him, and deliuered to him fiftie Horsemen, and sent him to Memphis, with Commaundement

Oroondates sendeth Bagoas, to fetche Theage-

to

to bringe Theagenes and Cariclia, where so euer he firste might see them, to him: He wrote a letter to Arsace beside in this manner.

nes and Cariclia to him.

Oroondates to Arsace.

His Letters to Arsace.

Sende Theagenes and Cariclia Brother and Sister, beinge the Kinges prysoners to me, to be conueied to the Kinge: and sende them willingly, because whither you wil or not, they shal be taken from you, and I will credite Achemenes.

To Euphrates chiefe Eunuche at Memphis, he wrote thus.

His Letters to Euphrates.

Of the negligent ordering of my house, you shal hereafter giue accompt. At this time deliuer to Bagoas the two Grecian Prisoners, to be brought to me, whither Arsace be content therewith or not: without excuse lette them be deliuered, els knowe that I haue commaunded to bringe thée also in bondes, that thou maiest be put out of thine office. Bagoas wente aboute his businesse, & had his Letters sealed with the Deputies one Signet, that those who were at Memphis shoulde the better credite them, and deliuer to him the ponge folkes. Oroondates also wente him selfe to warre againste the Ethiopians, Achemenes was commaunded to folowe him too, and certaine menne were priuily sette to kéepe him (he thinkinge nothing lesse) vntil that was proued trewe, which he had shewed him. And at this time these thinges were donne at Memphis. Presently after Achemenes was gonne, and Thiamis was full Priéste, and therefore the chiefe of that Cittie, and had performed what so euer appertained to the burial of Calasiris within the appointed daies, he remembred to make enquiry after Theagenes, and Cariclia, because nowe it was lawfull for the Priestes by theire owne ordinaunces to deale with Straungers. After he had made diligent searche euery where for them, he hearde that they were lodged in the Princes Courte, wherefore he wente to Arsace in haste,

Thiamis deſireth to haue Theagenes and Cariclia, to prouide for them as his Father commaunded him.

and aſked for them, as though for many cauſes they appertained to him, but eſpecially for that his Father Calaſiris, with the laſte wordes he ſpake, commaunded him to prouide for their liuinge, & defend them from wronge. And that he gaue her thankes, for ſo curteouſly intertayninge them, thoſe fewe daies, wherein it was not lawfull for any, but ſuche as were in orders to be in the Church. Mary nowe he deſired to haue them him ſelfe againe. Arſace anſweared him thus: I maruaile that for all you with your owne wordes commended vs, for our humanitie and gentleneſſe, that yée wil condemne vs ſtraight againe, of diſcurteſie and inciuilitie, whileſt you would haue vs ſéeme, that either wée can not, or wil not prouide for ſtraungers, and do for them as reaſon ſhall require. I meane not ſo ſaide Thiamis: for I know that they ſhal fare better here with you then at my houſe, if thei would abide, but ſeinge they be of good Parentage, and haue benne diuerſly tormented with Fortune, and preſently are from their Natiue Countrie: they care for nothinge ſo muche as to recouer their Friendes, and gette home againe. Wherein that I ſhould healpe them, my Father hath leafte me his heire, who haue alſo beſide this further cauſes of amitie with them. You do wel ſaide Arſace that you leaue brawlinge, and pleade equitie: which ſhal be ſo muche the more on our ſide, by howe muche to Rule is of greater force, then fondely to prouide for. Thiamis wondred at this, and ſaide, haue you rule ouer them: how I praie you: By martiall Lawe (q ſhe) which maketh priſoners bonde ſeruantes. Then perceiued Thiamis that ſhée ſpake of Mytranes, and ſaide: But there is no Warre, Arſace, but Peace at this time. The propertie in déede of the one, bringeth into Bondage: but the other maketh frée. The one is a Tyrannous wil: the other a Princely decrée. At a worde Warre, and Peace ought not to be ſcanned by theire names, but by the meaninge, and intents of thoſe who haue to do therein. Wherfore you

Though a man do trauell all the daies of his youthe, yet he deſireth to draw homewarde at length. Therefore home hath no felowe.

The properties of warre and peace.

you shal make a better definition of Equitie, if you consente to this. So shal neither honestie, nor profitablenesse come in question. For what honestie is it for you, or what gaine to saie unreasonably, that you wil withhold from me these straungers. Arsace could rule her selfe no longer, but that chaunced unto her, whiche is common to all Louers, so longe as they thinke they are not spied, they blushe, but when they are perceiued, they are passe all shame. The secrete Louer is not very bashy, but he that is taken with the manner is made more bolde. As her guilty minde accused her, who thinkinge that Thiamis suspected sommewhat, set not a Rushe by the Priestes, nor the Honoure of his Priesthode, but castinge of all womanly shamefastnesse, saide: You shal not be pardoned, neither for that you did to Mytranes, but there wil be a time, when Oroondates wil take reuenge of them, who sieue him, and those also who were with them. As for these, I wil not parte with them, who presently are my seruannes, and within a shorte space muste be sente to my Brother the greate kinge, accordinge to the Persian custome. Wherefore plate the Orator as longe as ye liste, and define Justice, Honestie, and Utilitie, you lose your labour, because he who hath power ouer an other, néedeth none of these, but measureth eche of them as he thinketh good, and gette you straight out of our Courte, and that willingly, leaste if you deale unadui sedly, you be forced to departe spite of your Téeth. Then wente Thiamis awaie callinge the Goddes to witnesse, & saide nothinge els, but that these thinges woulde not come to good ende, yet he thought to tell this to the Cittie, and craue the ayde thereof herein. When Arsace had saide, I care not for your Office (for Loue careth onely for that whiche maye healpe to gette that it desireth) shée wente into her chamber, whither sendinge for Cibele, shée deuised of that they had to do. For by this time shée began to suspect that Achemenes was gonne to Oroondates be-

Arsace denieth the deliuery of the prisoners to Thiamis, and in so doinge dothe declare the property of disclosed Louers.

cause

cause he came not into sight. And Cibele if at any time shee asked for him made diuerse and sundry excuses, to perswade her any thinge rather, then that he was gonne to Oroondates: for al that shee was not beleued alwaies, but nowe for the continuaunce of time shee loste her credite quite. Then spake Arsace, and saide: Cibele, what shal wee now do? what waie maie be deuised to ridde me out of all these perilles that I am in? my Loue relenteth no whitte, but is rather greater and greater, as though the ponge man by his obstinatenesse gaue me occasion thereof, who is cruel and wil not be ruled, and was more gentell before then nowe: then he comforted me with fayre promises, but now he openly refuseth to do any request, and I am grieued the more for feare least he haue heard of Achemenes, that whiche I suspect, and therefore is the rather afrayde to do it. Surely Achemenes angreth me aboue all other thinges, who is gonne to Oroondates, and is like either to perswade him, or els tell him a wonderful tale. But lette me onely see Oroondates, I know he will not be hable to abide one flatteringe welcome, or the least teare of Arsaces eies. For womens eies and such as dwel in one house togeather, be of great force to perswade menne. But this grieueth me moste, if happely I be accused, yea and punished before I haue reioyced Theagenes, if Oroondates heare any thinge hereof. Wherefore Cibele now turne euery stoane, deuise al maner of meanes, seinge you know that wee are brought into extremitie. And thinke sithe I despaire of my selfe, that I will spare no other: For thou shalt haue the firste cõmoditie that ariseth of thy Sonnes attemptes, wherof how thou shouldest be ignorant, I cannot surmise. Cibele answeared: as touchinge my Sonne, and my fidelitie to you Mistresse, you shall know in the ende that you are deceiued. And further for that you so slackly handel your owne Loue, there is no cause why you should blame other, that are blameless: for you commaunde him not

VVhat women whiche dwell togeather with menne be hable to doo.

as

as a Mistresse, but flatter him like a Seruaunt, whiche perhappes was well donne at the first, when wée deémed him to be of a weake and youthfull courage. But now because he standeth so stifly against his Louer, lette him trie and knowe you for his Mistresse, and with whippes and tormentes be gladde to yelde to your pleasure: for yonge men regarde not, when they be prayed, but when they be forced then beginne they to stoupe. Wherefore this also with paine will do that whiche before he was gently handled, he woulde not. You séeme to saie well (q Arsace) but how can I abide with mine eies to sée that body of his scourged or otherwise to be tormented? Shée answeared againe: You are to pitifull as though a little payne wil not make him better aduised, and you with his little griefe shall haue al your desire. But you néede not with your eies sée what shalbe donne to him, but deliuer him to Euphrates and commaund him to pounishe him as it were for somme other offence, so shall you not sée that whiche will put you to paine (for it is nothinge so grieuous to heare of an ill chance as with eies to sée the same) & if wée perceiue that he relente and chaunge his minde, wée may deliuer him from his paine. Arsace was contente to be perswaded, and sente for Euphrates the chiefe Eunuche, and commaunded him to do as they had deuised. He, as well for that he was in Jelousie as al Eunuches are, as also for other thinges that he sawe & surmised, was offended with Theagenes, by and by laid him in Irons, and tormented him with Honger and Stripes, beinge inclosed in a darke house. And when Theagenes who knew the cause hereof wel enough, but would séeme to be ignorant, asked him why he was thus handled, he would geue him no answeare: But euery daie augmented his paines, and tormented him more then either Arsace would, or had commaunded, and neuer suffered any man to goe in to him but Cibele, for so had he cõmaundement. Shée came to him very ofte, & made as though shée had

Cibeles vnhappy Councell to Arsace against Theagenes.

VVhat the eye seeth not, the harte rueth not.

All Eunuches are by nature Ialous.

had brought him meate priuely, as if she had benne soary for his mishap by reason of the acquaintaunce which shée had with him, but in déede to sée if he relented any whitte for these paines, & howe he was presently minded. But he plaied the man a greate deale more, & withstode them moste of al then, & suffered his Body to be afflicted: but by reason of his Chastitie, he toke a lofty stomake to him, & reioiced, & gloried in that Fortune, because though his greatest parte was tormented, yet his beste, & moste noble parte was wel pleased, & for that he now had occasion to declare what good wil he bare to Caricha. He thought it wēt very wel with him, if shée might but know therof, and still would cal her his ioie, his harte, and life. Which when Cibele sawe, although shée, contrarye to Arsaces minde (which was, that he should be but litle pounished, vntil he relented, and not tormented to Deathe) had brought Euphrates worde to augmente his pounishmente, and so coulde preuaile no whitte, but was quite without hope, and shée beganne nowe by experience to perceiue in what miseries he was: sommetimes shée was afraide of Oroondates, if Achemenes tolde him hereof: sommetime leaste Arsace, if her loue were perceiued, woulde kil her selfe, shée determined to labour contrary to al that was like to fall vpon her, and with somme passinge mischiefe, either to execute Arsaces pleasure, and so to auoide her presente perill, or els to take awaie all that mighte make oughte againste her, by killinge of them all. And in that minde shée went in to Arsace, and saide: Mistresse, wée lose our labour. For that obstinate felowe relenteth no whitte, but is more wilful, and hath Caricha alwaies in his mouthe, and comforteth him selfe with her name, as if it were the dearest thinge in the worlde to him. Wherefore if it please you, let vs as the Prouerbe saithe, caste our laste Ancore, and séeke somme meanes to take her awaye, whiche is so greate a lette to vs. For if he shal knowe that shée is deade, it is like that he

he wil chaunge his minde, when he shal be out of al hope of her loue. Arsace was ready to beleue her, for that through her wordes, the Ialousie that shée was in a good while before, was nowe by anger increased, and saide: You geue me good counsel, I wil take vpon me to commaũde this stop to be remoued. Who wil do your Commaundemente in this pointe (q Cibele)? For although you haue al thinges in your handes, yet the Lawes will not let you kil one without the iudgemente of the Persian Magistrates. You shall haue nede therefore to take greate hede howe you accuse the Mayde, and then it is doubteful whether wée shall be hable to proue that which wée laie to her charge. But if you shal thinke it good (for I am ready to do any thing for your sake) I wil dispatch this matter with poyson, and by meanes of a subtile Cuppe, ridde our Aduersary of her life. Arsace allowed her deuise, and badde her put it in practise, and shée went aboute it forthewithal. And when shée founde Cariclia wéepinge, and makinge greate moane, and did nothinge but deuise many waies to die (for by this time shée perceiued in what case Theagenes was, although Cibele at the first had by diuers subtill meanes deluded her, and made sundrye excuses, for that shée sawe him not as shée was wont to do), she saide: vnhappy Creature wilt thou not yet leaue to pine thy selfe, and consume awaie to no pourpose? Beholde, Theagenes shal be sette at libertye this nighte, and comme to thée, for our Mistresse, who for a certaine offence that he committed in seruing her, was angred, & commaunded him to Warde, & hathe promised this day (partely at my request) to set him at libertie, & to celebrate a sumptuous Feaste accordinge to the custome of this Countrie. Wherefore arise, and be merry, and at lengthe yet eate sommewhat with vs. Howe should I beleue you (saide Cariclia)? For your continual lieinge hathe so ofte beguiled me, that I cannot geue credite to any thinge that you saie. Then saide Cibele, I sweare

Cibele goeth aboute to poyson Cariclia.

vnto you by al the Goddes, that al your businesse shal be dispatched this date in suche sorte, that you shall neuer nede to take more care hereafter, if you kil not your selfe before, by refrayninge thus many dates without meate. Wherefore eate somme bitte of that whiche is prouided at this time. Cariclia was contente with muche adoe, neuertheleſſe shée doubted that shée woulde deceiue her as oft as shée had donne before, but because of her Othe shée partely agreed, and was gladde to take holde of that whiche was promised: for the minde doth quickly geue credite to that whiche it earnestly desireth. So they sat downe together, and did eate. And as Aura serued thē of drinke, Cibele becked to her that shée shoulde bringe firste to Cariclia the poysoned Cuppe, and after her shée dranke her selfe of an other Cuppe. Shée had scante dronke it of, but shée beganne to swell, and was cruelly tormented within: wherfore shée powred out that which was lefte, on the grounde, and loked cruelly vpon the Mayde. Cariclia was abaſshed, and soare troubled with this, and beganne to staie her vpright. So were al the reſte that were there. For a Cuppe impoysoned is swifter then any Arrowe, and is of force sufficiente to kill one that is yonge and lustie. But then when it was in an Olde, and drie Body, it creapte into the principall partes of her, soner then any man coulde tell the tale. Thus was the Olde woman consumed, and all her members were with the pinchinge of the Poyson dissolued, and quite without life, and all her Body was very blacke. But verily I thinke that her crafty minde was more mischeiuous, then the Poyson was, in as muche as Cibele now pēlding vp her Ghoste, forgot not her subtill deuises, but partely by Signes, partely by vnperfite wordes, and dieinge speache, shée signified that Cariclia was shée who had poysoned her. So the Olde woman died, and Cariclia was bounde, and broughte straighte waie to Arsace, who asked her, whether shée had prouided that

We soone beleue what wee woulde haue come to passe.

Cibele dothe fall into the pitte, that shee digged for Cariclia, whereby wee maie see that euill Counsell is worſte to him that geueth it.

The propertie of poyson.

that poyson, and threatened to tormente her on the Racke, if shée would not confesse the trothe. Nowe was Cariclia a straunge sight to those that loked vpō her, for shée was not sadde, nor bare any cōtenance that might argue a fainte harte, but came smilinge before her, and made an accompt of that shée had in hande, either for that shée passed not of that slaunder because shée was giltlesse, or els for that if Theagenes were not aliue, shée woulde also die, and estéemed it a vantage to take vpon her a déede whiche other menne had donne. And saide: Jolly Dame, if Theagenes be aliue, I saie that I am not guilty of this murther. But if he haue miscarried through thy mischeuous attemptes, thou shalte néede no tormentes to make me confesse the facte. I am shée who hath killed thy Nourse, that hath brought thée vp so wel, and taught thée so muche good, kill me out of hande: for I coulde do Theagenes no greater pleasure, who by good right hath resisted thy wicked deuises. These wordes made Arsace madde, and when shée had commaunded her to be beaten, shée saide carry this queane away bounde as shée is, & shewe her to her godly Louer, who is in like plite, and when you haue bounde her hande and foote, commit her to Euphrates also to be kepte vntill to morrowe, to be condemned to deathe by the Persian Magistrates. As shée was ledde away, the Mayde who was Cibeles cuppe bearer (shée was one of the Ionians, whiche at the firste was willed to waite vpon them) whither it were for good will whiche shée bare to Cariclia, by reason of the acquaintaunce and familiarity whiche shée had with her, or moued by the wil of God, wepte and lamented pitifully, & saide: ô vnhappy woman whiche is without al faulte. They who were by wondred at her, and compelled her to tell plainely what shée meante. Then shée confessed how shée her selfe gaue Cibele that poyson, and had receiued it afore of her to giue it to Cariclia. But shée either troubled with the straungnesse of the facte, or els called

haſtely vpon by Cibele, who badde her bringe the firſte cuppe to Cariclia, chaunged the pottes, and gaue the Old woman that wherein the Poyſon was. So ſhe was carried forthwith to Arſace, and was very gladde if Cariclia mighte be excuſed of this facte, for euen the very Barbarous people haue pittie vpon a Gentle and Noble countenaunce. And although the Mayde ſaide the ſame to her, yet ſhe preuailed nothinge, but Arſace commaunded her alſo, as helpinge and conſentinge thereto, to be put in priſon, and kepte to Judgement. The Perſian Magiſtrates in whoſe handes it was to determine controuerſies, and puniſhe offences as touchinge the weale publike, were ſente for in haſte to ſitte in iudgement the nexte daie. And when they were come, and ſatte, Arſace accuſed her for poyſoninge her Nourſe, declaring al that had happened, and woulde ofte moyſte her wordes with teares, becauſe ſhe was ſpoyled of her, whome ſhe accompted more deere then any other thinge, and aboue all other loued her beſte: ſhe take moreouer the Judges to witneſſe howe ſhe had intertayned Cariclia beinge a ſtraunger, and ſhewed her all manner of courteſie, and was nowe thus wronged in ſtede of thankes, which ſhe had well deſerued. To be ſhorte Arſace layde fore accuſations againſte her, but Cariclia made no Anſweare, but confeſſed the facte againe, and ſaide that ſhe gaue her the poiſon, and moreouer ſhe added, that ſhe would haue poyſoned Arſace alſo, if ſhe had not benne preuented, and many other thinges els, and euer among would ſhe directly raile vpon Arſace. For after ſhe had benne the night paſte with Theagenes in pryſon, and conferred with him of al other affaires to and fro, and had concluded that if neede were ſhe ſhould willingly die any manner of death, whereto ſhe ſhould be condemned, and to departe out of a life ful of troubles, and endleſſe trauels, and cruell Fortune, and belike had geuen him his laſte farewell louingly, and taken the Jewels that were laide

forthe with her, whiche shée was euer accustomably wonte to beare priuily of pourpose, and tied them at that time about her in a bagge, to the intent that they should furnisshe her Burial, shée confessed euery accusation that was laide againste her, and refused no manner of death, and rehearsed her selfe many thinges also, whereof shée was not accused. Wherefore the Iudges made no delaie, but had almoste adiudged her to a more cruell and Persianlike deathe, yet because they were moued with her countenaunce a little, and ponge surpassinge beawty, they condemned her to be burned with fire. Then was shée had awaie presently with the Executioners, and carried a little without the Cittie, al the while shée was lead forthe, one made a crie, that shée should die for poisoning one, wherefore a great company more followed them out of the Cittie. Some whereof sawe her as shée was lead, other hearde thereof by reporte, whiche quickely flewe ouer al the Cittie, and so hasted thereto. Arsace came also, and sawe that whiche happened from the walle: for shée thought it a paine, if shée satisfied not her selfe, with séeinge her die. When the Executioners had laide a greate deale of woode togeather, & put fire thereto, that now it beganne to flame, Cariclia praied them who lead her, to geue her a little leaue, & promised that shée would goe into the fire alone, whiche graunted, shée saide with a lowde voice: ô Sunne, and Earthe, and all you blessed Creatures, that are aboue and vnder the Earthe, whiche sée and take reuenge of all wicked workers. You are witnesses that I am not guilty of that whereof I am accused, and that I am willinge to die, for the intollerable gricfes of minde whiche burthen me, voucheſake to take me into your handes gently. And in all haste take reuenge of this shameleſſe Arsace, who hath defiled her selfe with so many filthie factes, and is a Harlotte, and dothe all this to robbe me of my Husbande. When shée had saide thus, euery man that was there saide some-

Cariclia is condemned to the fire.

Cariclias prayer.

what

what to that shée had spoken: wherefore some woulde haue the Executiõ staied til an other time of iudgement, and somme were ready to take her awaie: shée preuentinge them all, wente into the middest of the fire, and stode there a good while without harme, & the fire wente euery waye aboute her, and woulde not approche nére her, so it hurte her not, but gaue place when shée came thereinto, by meanes whereof shée was with the lighte that was aboute her, made layzer, and wondzed at the moze, by reason of her bewty, so that in a manner shée was married in a firy chamber. Shée wente sometime into this side, sometime into that, maruelinge what it meante, and hasted to be deade, but it preuailed not, foz that the fire alwaie gaue place, and as it were fledde frõ her: the Tozmentours ceased not but layde on moze wode and réde (Arsace with threatninge countenance charginge them so to dõ) to make it burne moze vehemently: But it did no good, saue that it troubled the Cittie moze, whiche supposinge that shée had healpe from Heauen, cried out the woman is cleane, the woman is not guiltie, wherefoze they came to the fire, and put aside the Tozmentours. The firste that so did, was Thiamis (foz by this time he was comme, beinge admonished of that whiche was donne, by the greate bzute in the Cittie) and he encouraged the people to healpe her, and beinge in wil to deliuer her, they durste not comme neare the fire, but willed her to comme fozthe. Foz shée that had benne in the fire without harme, if shée liste to comme out thereof, néede feare nothinge. Which when Cariclia sawe and hearde, thinkinge also her selfe that God had preserued her, thoughte it beste not to be vnthankeful to him, noz to sette lighte of that benefite, but leapte out of the fire. Wherewith the people, what foz ioie, and wonder gaue a greate shoute, and thanked the Goddes foz the same. But Arsace not wel in her wittes, skipte from the walles, and came out at a Posterne with a greate

The fire woulde not touche Cariclia.

a greate company of her Garde, and other Noble men of Persia, and laied handes vpon Caricli her selfe, and lowringe frowardely vpon the people, saide: Are you not ashamed to goe aboute to deliuer a graceleſſe woman, a Witche, and a Murtherer, taken with the dæde doinge, and confeſſinge the ſame from her deſerued paine? Seeinge that in your ſo healpinge ſuche a wicked queane, you ſtriue againſte the Lawes of Perſia, and againſte the Kinge him ſelfe, his Deputies, Nobles, and Judges alſo. Perhappes you be deceiued, for that ſhee burned not this daye, and therefore you aſcribe that hap to the Gods. Will you not be wiſer, and vnderſtande that this is a greater proufe of her Witchcraft, who hathe ſuch ſkoare of ſleightes, that ſhe can withſtande the ſtrengthe of the fire? Comme you to morrowe into the Councel houſe, if you will, for it ſhalbe by al your conſentes: there ſhall you heare that ſhee will confeſſe the ſame, and ſhall be convinced by ſuche of her felowes, as are priuie thereto, and I kepe in Priſon. And therewithal ſhee carried her awaie, holdinge her by the necke, and commaunded her Garde to make her roume. But ſomme of them were angry, and in minde to withſtande: other gaue ouer, becauſe they were ſomewhat blinded with the taſte of poyſoninge, but moſte for feare of Arſace, and her authority. Then was Caricli deliuered to Euphrates againe to be kepte to a newe Judgemente, and had more yrons laide vpon her. The greateſt comforte that ſhee had in this aduerſitie, was that ſhee had time to telle Theagenes of her affayres, for this was Arſaces inuention too, to put them to the more paine, that the yonge Creatures beinge in one place priſoners, might behold either others tormentes, and griefes, for ſhee knewe wel enough that a Louer is more grieued at his friendes paine, then his owne diſeaſe. But they coumpted this a comforte, and to be pained alike they thoughte it a vauntage, and if either had leſſe tormētes then the other, eche ſuppoſed him

A Louer is more greeued at his friendes harme then his owne.

ſelfe vanquiſhed, and as it were moꝛe faynte, and weake in loue. Foꝛ nowe was it lawful foꝛ them to be togeather, & encourage eche other to take in gꝛodly wiſe what foꝛtune ſo euer came, and refuſe no perill whiche ſhoulde enſue of their vnfained Chaſtitie, and ſtedfaſte Faithe. After they had continued their talke of ſuch matters, as is likely they woulde talke of (who neuer hoped to talke togeather againe) til it was night, and had ſatiſfied them ſelues as wel as they mighte: at laſte they fell into communicatiõ of the Pyꝛacle which happened about the fire. Theagenes referred the benefite therof to Gods gꝛodnes, who had ſaued her being guiltleſſe from Arſaces vniuſte ſclaunder. But Cariclia ſæmed to doubte thereof. Foꝛ (qꝝ ſhæ) this ſtraunge kinde of deliuery maie be thought in dæde to pꝛocæde of God. But ſtill to be afflicted with ſuche miſeries, and tozmentes without al meaſure, is rather a token of thoſe who are plagued by God, and are like to fall into greater inconueniences: excepte there be ſome moꝛe hiddẽ miſchiefe which caſteth into extreame peril, & when al hope is paſte, findeth a remedy. When ſhæ had ſaide thus, & Theagenes willed her to take all in gꝛod parte, and be of a godlier minde, ſhæ cried out alowd, the Goddes be fauourable to vs. Nowe I remember what a Dꝛeame, oꝛ Viſion I had this laſte nighte, but had foꝛgotten it befoꝛe, I know not howe. It was a true verſe, and noble Calaſiris expounded the ſame to me. The meaninge whereof was thus:

Why the Fire touched not Cariclia.

By vertue of *Pantarbe*, let feare
of fire remoued be:
An eaſie thinge to pearſe it is,
though els right ſtraunge to ſee.

Theagenes alſo when he hearde this, was moued like thoſe who haue ſome Diuine ſpirite, and gaue as great a leape as his Bandes would let him, & ſaide: The Goddes in dæde be gꝛod to vs: foꝛ I alſo am made a Poete by remembꝛinge an anſweare whiche ſomme like ſpirite gaue me

me, whether it were Calasiris, or any other of the Gods in Calasiris fourme, who seemed to saie thus to me:

To morrowe shalte thou with the Mayde,
escape *Arsaces* bande:
And soone be brought with her into
the *Æthiopian* lande.

As for me I can wel gheasse wherto this Oracle tēdeth. The Lande of Aethiopia seemeth to be that which is vnder the grounde. With the Mayde, that is to dwel with Proserpina. And the escapinge of Arsaces bande, to be a Departure of the Soule from the Body. But what should your Verse meane, wherin is so many contraries? For Pantarbe signifieth al fearefull, and yet it woulde not haue you be afraide of the fire. Then saide Cariclia: My deere harte Theagenes, our continual calamitie maketh you take al of the worste. For commonly menne applie theire minde to that whiche accustomably happeneth. But I thinke that this answeare seemeth to foreshewe better lucke then you suppose. So that I perhaps shal be the Mayde, with whom you haue a promise that you shal recouer my Countrie Aethiopia: when you shal be deliuered out of Arsaces bandes. But howe that same shal be donne, wee knowe not, neither is it incredible, but it is possible for the Goddes to dw it, and let them see thereto who geue vs these answeares: for as touchinge that whiche was foreshewed of me, it is fulfilled as you your selfe knowe, and I liue of whom there was no hope at all, and I, who then carried mine owne saftie aboute me, was ignorante thereof: but nowe me thinkes I vnderstande it. For whereas at all times before, I carried with me the tokens that my Mother laide forthe with me. At that time, aboue al other, when I looked for my laste Judgemente, I priuily tied them aboute me, that if I were saued, they might finde me such thinges as were necessary for me to liue by: but if I miscarried, that they shoulde be my laste Ornamentes, and dewe Furniture

to my Burial. Emonge these, Theagenes, whiche are Jewels of a greate valewe, and very Pretious Stoanes of India, and Ethiopia, there is a Ringe whiche my Father gaue vnto my Mother, when he was ensured to her, wherein is set a stoane called Pantarbe, and aboute it are certaine holy Letters written, to be shorte that Ringe hath sonme heauenly vertue whiche withstandeth fire, geuinge them grace that haue the same, neuer to be endamaged with it, whiche also perhappes by the will of the Goddes hath preserued me. Thus-maie I thinke because Calasiris told me the same was written in my Fascia, wherein at this time is the reste of my stuffe wrapped. This is probable and like to be trewe (q Theagenes) because of your deliuery. But what other Pantarbe shal wée haue to ayde vs out of the nexte daies daunger? for the moste wicked Arsace dothe not promise immortality for auoydinge the fire (whiche I woulde to God mighte happen) but deuiseth in the meane time some other newe and straunge pounishment. And I would to God that shée woulde condemne vs bothe at once to one kinde of death, verily I would not call that death, but a rest from al our troubles. Be of good comforte, q Cariclia, we haue another Pantarbe, this promise which was made vs this night paste, and if wée trust in God, either wée shal haue more pleasure if wée be saued, or die with better minders if nede require. Thus were these occupied, sometimes lamentinge and bewailinge more either for others, then for their owne estate, sometime woulde they take their laste leaue, and make newe promise, and sweare by the Goddes and theire presente Fortune, that they woulde holde their Faithe in Loue inuiolable to the deathe. Bagoas and the fiftie Horsemen which were sent with him, came to Memphis late in the night, when al were a sleepe and when he had waked them, who laye neare the gate softely, & tolde them what they were, and were knowen, they wente into the gates al togeather in haste. There

Bagoas commeth to Memphis, and taketh away Theagenes and Cariclia.

Bagoas

Bagoas lette his horſemen incloſinge the Deputies lodginge rounde about with them, that they might be ready at defenſe, if any man would withſtande them. Him ſelf wente out by a certaine poſterne, which the other knew not, and havinge with ſmal adoe broken downe a ſlender doore, and tolde him who dwelled thereby what he was, and commaunded him to make no noiſe, he wente to Euphrates, knowinge the waie readily by continuall uſe before, and yet the Mone ſhone a little. Whome findinge him in his bedde he awaked, and as he made a noiſe, and aſked who was there, he badde him peace: Sayinge, it is I, bidde one bringe a candell hither: Then he called a boye which waited upon him, and badde him light a candell, and awake no man elſe, when the boye was come, and had ſette the candell in the Candelſticke, Euphrates ſaide: what newes that you come ſo ſuddainely and not loked for? I nede not, anſwered he, uſe many wordes, but reade theſe Letters, and marke this Seale, and underſtande that it is Oroondates that geveth this charge, and thinke that it is good to fulfill the contentes of them. As ſoone as Euphrates had reade bothe the Letters, he ſaide: Arſace wil be ſorowfull, that at this time is in great peril, by reaſon that ſhe hath had an ague, which I thinke the Goddes have ſente her yeſterdaie, and now is ſhe in a burninge heate, ſo that we have ſmall comforte of her life, I would not deliuer this Letter unto her, though ſhe would aſke for it, who rather would die her ſelfe, and kil al us two, before ſhee would deliuer theſe ponge folkes to you, and know that you come in due time, and take them with you, and healpe them all that you maie: have pitie upon them who are pitiful and unhappy, and have benne afflicted fire hundred waies fore againſt my wil, but Arſace gave commaundement. Marry they are (as maye appeare by them) of a good ſtocke, and as I by experience have ſeene very modeſt in al pointes, and ſo he leade him to the priſon. When Bagoas ſawe the ponge priſoners

though they were pined awaye with tormentes, yet he wondred at their tale stature and excellent beawty, they were troubled a little, because they thought that Bagoas came at suche vntimely season by nighte, to geue them their laste and deadly iudgement, yet they toke harte vnto them, and loked cheerefully as though thei cared for nothinge, and gaue them who were there, manifeste tokens that they were very gladde thereof. When Euphrates came neare, and sette to his handes to take away the stockes, whereunto their handes were tied. Theagenes cried out: ô godly Arsace, she thinketh to hide her mischieuous deedes by night and darkenesse, but the eye of Iustice is quicke to reproue, and will bringe to lighte all wicked deedes, be they neuer so closely and priuily donne: but do you as you are commaunded, and whether it be Fire, Water, or Swoorde, that is appointed for vs, lette vs bothe togeather, and at one time, haue one manner of deathe. Cariclia made the same petition to. Wherefore the Eunuches wepte (for they partely vnderstoode what they saide) & brought them out with handes and all. When they were out of the Deputies house, Euphrates tarried behinde, and Bagoas with the Horsemen that came with him, toke many of their Irons, and leaft them no moe but so many as mighte keepe them safely, & not annoye or hurte them, and sette them vpon Horses, and goinge rounde aboute them, wente as faste as they could to Thebes. When they had ridden all the nighte after, and till three a clocke at after noone the nexte daye and neuer alighted, and then not hable to abide the heate of the Sunne, as is like in the middeft of the Sommer in Egypt, and hauinge a will to sleepe, but moft for that they sawe Cariclia wery of ridinge, they meante to ride somewhat aside, to ease them selfes, and bayte their Horses, and lette the Maide reste. There was a little Hill vpon the banke of Nilus, aboute the whiche the water wente, not keepinge his straighte course, but was turned in

The eye of Iustice doth bringe to lighte euill deedes, be they neuer so closely donne.

manner

manner halfe round, so that it made the place like a little Ilande, that whiche was thus compassed with the water, was full of ranke Grasse, by reason that it was so nere the water, so that it was very good for Cattel, and Horse to feede in: it was shadowed moreouer with trees of Persia, and greate Figge trees, and suche other as do commonly growe aboute Nylus. There Bagoas, and his company alighted, and vsed the trees in stede of a Tente, and did eate meate him selfe, and gaue Theagenes, and Cariclia somme to, who at the firste woulde eate none, sayeinge: It was needeless for them to eate, whiche shoulde by and by be slaine, but that he compelled them in a manner, and perswaded them as well as he coulde, that there was no suche matter, and he tolde them that they shoulde be carried to Oroondates, and not be killed. When the heate of the daie was paste, and the Sunne shined on theire side, and out of the Weaste, there came one on horsbacke to Bagoas, who for haste that he made, panted him selfe, and his Horse had sweatte so muche, that he coulde scante sitte vpon him. And when he had saide somme what to Bagoas secretely, he made no more haste, but helde downe his heade a litle, and as it were mused at that which was tolde him, and after saide: Straungers, be of good cheere, you are reuenged of youre enimie, Arsace is deade, who when shee hearde that you were gonne, hanged her selfe, preuentinge of her owne will, Deathe, whiche necessarily should haue ensued. For shee coulde not haue escaped Oroondates, and the kinge without pounishmente, but either shee shoulde haue ben put to deathe, or continual shame al her life after. Suche woorde doth Euphrates sende by this messenger. Wherfore be merry, because I knowe wel yenoughe you haue hurte no body, and shee that hurte you is deade. Thus saide Bagoas to them, not speakinge Greeke very well, but lettinge many false phrases escape him, yet he fraied not, but tolde them, for that he was partely gladde him

Arsace hanged her selfe, after shee hearde that Theagenes and Cariclia were gonne.

selfe,

selfe, because he was scante contente with Arsaces frowardenesse: who while shee liued, plaied the Tyrant, and also to cheere, and comforte the ponge folkes. For he hoped that Oroondates woulde accepte well of his paines, (whiche was a harde matter) if he coulde keepe the ponge man well, whose comelinesse woulde staine al the other Courtiers: and the Mayde of suche singulare beawtie, to be his wife after Arsaces deathe. Theagenes, and Cariclia were very gladde these newes, & thanked the mighty Goddes, and Justice therefore. For then they thoughte they shoulde haue no more paine, though they had neuer so ill lucke, seeinge that their mortall enimie was deade. So great a pleasure haue somme thought it were to die, so that they mighte die with theire enimies destruction. When it drewe towarde nighte, and the heate beganne to abate, so that it was better to trauaile in, they set forwarde, and roade al that euening, and the night, and the nexte morninge, makinge the more haste to take Oroondates at Thebes, if they might, but they loste their iobour. For after that one of the Hoste met him, & tolde him that the Deputie was not at Thebes, but that he was sente to take vp al ỹ Souldiers that were in wages, though they were any where in Garrison, & bring them to Siene, whither he willed them to goe: for all was in trouble, and hurly burly, and it was to be doubted that the Citie was taken, by reason that the Deputie came too late, and the Aethiopian Army vsed suche celeritie, that it was there before any newes came, that it was comminge. Bagoas leafte his intended iourney to Thebes, and wente to Syene. And beinge nowe almoste there, he fell into the Aethiopian Scoute, a valiaunte crewe of lusty Souldiers, that were sent before to spie the Countrie, that the great Army haue safe passaile, who at that time, as wel because of the nighte, as also for that they were not very skilfull of the Countrie (for so they had commission to laie theire Ambushment where so euer they sawe any commodious place)

What some would doo to be reuenged of theire enimies.

Celeritie is a principall vertue in warre.

place) hidde them selues vnder certaine Bushes for their owne defense, and the better to grieue their enimies to, and slepte not. Early in the morning, when thei hearde Bagoas, and the other Horsemenne ride by, and sawe that they were but a fewe, they suffered them to ride on, and when they knewe certainely that none folowed them, they brake out with a greate noyse, and pursued them. Bagoas, and the other Horsemenne that were with him, beinge amazed, as wel with their suddaine crie, as also for that they knewe them to be Aethiopians, by their colour, and them selues not able to withstande the number (for they were a thousande sente to scanne the Countrie, in lighte Harneis) tarried not so muche, as to loke them in the faces, but fledde, not so faste at the firste, as they mighte, because they woulde not haue their enimies thinke that they would flée in haste. These chased them, and sente out aboute two hundred of the people called Troglodite. The Troglodite are a people of Aethiopia that liue in Husbandrie. They borde vpon the Arabians. They were very swifte of Nature, and practise the same from their youthe. They neuer weare heauy Armoure, but vse Slinges in battaile, and suddainely inuade their enimies, and so indamage them. If they perceiue that they be to weake, they flée: theire enimies neuer pursue them, for that they knowe they are ouer swifte, and will hide them selues in euery corner. Thus these ouertoke the Horsemenne, beinge them selues on foote, and wounded them in casting out of their Slinges. But when thei returned vpon them, they would not abide by it, but fled backe by litle and litle to their felowes: whiche when the Persians perceiued, they despised them because they were no moe: wherefore thei chased thē as faste as they might, and when they had folowed them a litle, then roade they forewarde againe with as muche spéde as they coulde, and spurred their Horses, and gaue them all the Raines at will. By whiche meanes somme escaped, and fledde

What people the Troglodite are, and the māners of their Countrie.

vnto a hill that standeth by Nylus, vnder the which they couered thē selues that their enimies might not sée them: But Bagoas was taken because his horse stumbled, and he fel, and hurte his legge that he coulde not sturre it. Theagenes also, and Cariclia were taken prisoners, who thought it shame to forsake Bagoas, whose good wil they had tried towarde them already, and hoped to finde more at his hande afterwarde, and therefore tarried by him, partely for that they coulde not flée, but especially as I thinke, willinge to yéelde them selues to them. Then Theagenes saide to Cariclia, Thus is our Dreame comme to passe: these be the Aethiopians, in whose Land it is our Destinie to comme. I am determined therefore to yéelde to them, and commit our selues rather to doubtful Fortune with them, then to presente peril with Oroondates. Cariclia vnderstode al the matter, which was now ledde thereto by Destinye, as if shée had benne taken by the hande, and conceiued better hope in her minde, supposing those who toke them, rather to be theire friendes, then enimies, yet shée tolde nothing to Theagenes of that shée thought, but said: shée was wel content. When the Aethiopians were comme to them, they knewe Bagoas to be an Eunuche by his face, but made further inquiry what these shoulde be, because they sawe them bounde, and without Harneys, of an Egyptian of theire owne company, and an other who coulde speake the Persian languge, thinkinge that they shoulde vnderstande either bothe, or one of them at the leaste. For Espialles, and Foreriders are taught of necessitie to haue such with them as can speake the language of the Inhatauntes, and theire enimies, that they maye the better vnderstande that, whereaboute they are sente. After Theagenes, who by continuaunce of time had learned the Egyptian tongue a litle, and coulde answeare to a shorte question, had told them that he was the chiefest seruaunte aboute the Persian Deputy, and them selues Greekes, taken prisoners

Theagenes, and Cariclia are taken prisoners of the Æthiopian foreriders.

firſt by the Perſians, but now through better Fortune of the Aethiopians, they determined to ſaue their liues, and take them priſoners, and make a preſente of theire firſte praye to theire Kinge, of the chiefeſt Juell his Perſian enimie had. For Eunuches are in the Courtes of Perſia eies, and eares to, who becauſe they neither haue Children, nor Kinſfolkes, to whom their mindes mighte be bente, they depende onely vpon him who hath committed him ſelfe to them, and they thought that the twoo ponge ſolkes woulde be a goodly preſent to waite vpon theire Kinge, and a grace to his Courte. And thus they ſette them vpon Horſes, and ſo carried them awaie, becauſe els he beinge wounded, & theſe hindred with their bandes, could not goe ſo faſte as they. Surely that which was donne, was like a Prologue of a Comedy, Straungers beinge priſoners, who a litle before were afrayde ſtill of deathe that they ſawe before their eies, were not now carried any more Captiue, but garded with a number of ſuche, as ſhould within a ſhorte time become their ſubiectes, and in ſuche caſe were they.

In what eſtimation Eunuches are in the Court of Perſia.

In what caſe Theagenes, and Cariclia Were.

Here endeth the Eigth Booke.

The Ninthe Booke.

Siene beſieged by Hydaſpes, and the feates of Armes wrought before the ſame.

By this time was Siene beſieged rounde aboute, and incloſed with the Aethiopian Armye, as if a man would haue ſet nettes about it. For Oroondates when he hearde that the Aethiopians were at hande, and that they leſte Cataractæ, & came to Siene, gotte into the Towne before them a little, and cloſed vp

the gates, and when he had planted his Slinges, and o-ther Ordinaunce vpon the walles, he waited to ſée what they would doo. Hidaſpes kinge of Aethiopia, hearinge a great waie of that the Perſians were entred into Siene, by his ſpies, and for all that he vſed the ſame celeritie in their purſuite, by whiche he was in hope, he ſhould haue beene before them, yet came ſhorte, lodged his Army be-fore the Cittie rounde about without any Skirmiſhe, as if he ſhould haue ſitten at a playe, & filled all their Coun-trie with thrée ſcore hundred thouſande men and Cattel, ſo that they draue them into a ſtreight corner. There his eſpialles findinge him, preſented their priſoners, he toke great pleaſure to loke vpon the ponge couple, and had good affection to them in his minde, as thoſe that ſhoulde be his owne Children afterwarde, although he knewe not ſo muche, but eſpecially he accompted it good lucke that they were bounde. And ſaide: Lo at the firſt the Goddes deliuer our enimies to vs in bandes, and ſe-inge that theſe be the firſte priſoners, they ſhalbe kepte to the ende of the warre, to be Sacrificed at our Triúphe to the Goddes, accordinge to the olde cuſtome of the Ae-thiopians. After he had rewarded his Spies, he ſente them and the priſoners to their impedimentes, and ſette a company to kéepe them, whiche could well ſpeake their language, and gaue them ſtreight commaundement to loke well vnto them, and let them fare of the beſte, and kéepe them from al manner of vncleannelle, as thinges appointed for Sacrifice ought to be kepte, and that their bandes ſhould be chaunged, and haue Chaines of Golde for them. For wherefore ſo euer Iron ſerueth in other Countries, Golde ſerueth in Aethiopia, and they did as they were commaunded. When they toke of their for-mer Chaines, and without doinge any thinge els put them in comforte, that they ſhould liue more at eaſe, and fitted for them fetters of Golde. Theagenes laughed, & ſaide: God Lorde whence commeth this trimme change?

Theagenes, and Cariclia preſented to Hidaſpes.

Golde ſerueth for ſuche vſes in Æthiopia, as Iron doth in other Countries.

truely

truely Fortune flattereth vs wonderfully, we chaunge Iron for Golde, and in prison we are enritched, so that we be more worthe in our Bandes. Cariclia smiled to, and woulde haue him of an other minde, and therefore brought him in remembrance of that whiche the Goddes had foreshewed vnto them, and so put him into better hope. But Hidaspes him selfe assaulted Siene, and where as he thought before, that with his greate Hoste at the firste approche he should haue ouerthrowen the Towne, Walles & all, he had almost benne then repulsed of them that kepte the same, who dallied not, but valiantly withstode their enimies force, and railed on them spitefully, to anger them the more. The very wrothe that they were fully determined to indure to the ende, and had not straighte yelded them selues to him, thought it good not to trifle the time with his Army, and do nothinge, nor to laie suche a siege whereby somme mighte escape, and somme be taken, but vtterly in shorte space to spoyle the Towne. Wherefore he diuised suche a piece of worke, he parted the compasse aboute the walles emonge his Souldiers, and to euery tenne men he appointed tenne yardes, the length, and breadth thereof was very greate, and commaunded them to make a Ditche: some digged, other carried the grytte away, and somme therewith did raise vp a Counter wall againste that whiche was besieged. No man durste comme out of the Towne, because of the greate Army, to hinder, or let the worke that it mighte not be made rounde about the Towne, and their Slinges, and other Engins serued to no pourpose, because they sawe that the space betwene the two walles was so greate, that they who made the Ditche, were without their daunger. When they had some dispatched this, by reason of the greate number of the labourers, he beganne such an other thinge. He lefte betwixte the two endes of the Ditche, the breadthe of one hundred foote whiche he ditched euen vnto Nylus, bringinge the same

ſtill from the lower grounde to that whiche was higher, and more harde. A man might haue likened that worke to a longe wall, becauſe it kepte equally an hundred foote in breadthe, and was ſo longe as the grounde whiche is betweene Nylus and Siene. When he had brought this to the bankes of Nylus, he turned the water into his Riuer, which in falling from a higher place into that whiche is lower, and out of the wonderful breadth of Nylus into a narrowe Riuer wrought by hande, made a greate noyſe, as wel at the entry thereinto, as alſo in the Ditche when it was in, ſo that they might heare it, that were a greate waie of. Whiche when they who were in Siene ſawe, and vnderſtode into what daunger they were brought, becauſe he meante by ſo compaſſing them aboute, to drowne theire Towne, ſo that none of them might flée, for that they were ſo incloſed with the Walles as wel by Lande, as Water, and that they could not be aſſured: thought they aboade within they made a good ſhifte, as the time would ſuffer to ſaue them ſelues. Firſte, when the gates, and the borde worke aboute them failed, they laied vpon it Plaiſter, and Pitche to make it the ſurer, and they vnderpropped their walles that they might ſtande the ſtronger. Somme brought earth thereto, and ſome ſtoanes, many brought olde timber, and euery man that whiche was next hande: no man was vnoccupied, but women and children, yea and Olde men tho laboured harde. For daunger of deathe refuſed the ayde neither of any age, nor kinde. The ſturdier ponge menne, and thoſe that were in wages, were ſette to make a little Countermine that ſhoulde ſtretche to theire enimies Fortreſſe, the manner whereof was thus: They digged a Pitte almoſte fiue yardes righte downe harde by the wall, and there laied a ſure Foundation. Then digged they forewarde ſtraighte to their enemies Bulwarkes by Torche lighte, and thoſe that came after in order, cõueied the grytte from thoſe that went before, and

and carried it into a certaine parte of the Cittie, where their Gardeins were. And this did they for this pourpose, that if the water came into that place whiche was without earthe, it mighte haue a waie to breake out, and fall awaie. But this calamitie preuented the readinesse of the Cittizens. For Nylus hauinge nowe passed the longe Ditche fell very faste into the rounde Riuer, and flowinge euery where ouer the Bankes, drowned al the space betweene the two walles, and made it like a standinge Pole. And thus was Siene made an Ilande, and a Cittie whiche standeth in the middest of a Countrie was compassed about with water, and beaten vpon soare with the waues of Nylus. The wall of the Towne withstode the force of the water but one daie. But as soone as the water increased, and wared hie, so that it sonke into the grounde, by reason that it was blacke, and fruitful, and weeted sommewhat deepe, and toke the Foundation of the wall, so that the weighte aboue beganne to shake, and dee as thoughe it woulde fall in euery place, where the softnesse of the earthe caused it to shrinke, in suche sorte that al their prouision trembled, and the warders vpon the wall were afraide of drowninge, and by that time that it was nighte, a parte of the wall where the Towers stode, fell downe, not so that the fall was lesse then the water, nor hable to receiue the same, but that it was fiue yardes higher, so that almost it put them all in feare of drowninge. Wherefore there arose a pitiful crie of al manner of folkes that were in the Cittie, so that their enimies mighte heare it, who lifte vp theire handes to Heauen, and called to the Goddes for healpe, whiche was all theire hope that was leafte, and humbly besoughte Oroondates to sende Messengers to Hydaspes to intreate of Peace. He was content, nowe beinge made the seruaunte of Fortune, were he neuer so loathe. But howe he shoulde sende to his enimies, because the waters wente rounde aboute him, he coulde not tell, but as ne-

Siene a paterne of a miserable besieged Cittie.

cessitie

ceſſitie taughte him. For when he had written what he woulde, and tied it to a ſtoane, with Slinge he caſte the ſame in ſtede of a Meſſenger to his enimies, by that meanes ſente his humble praiers ouer the Sea. But he loſte his labour, for that the ſtrength of the Slinge could not ouerreach the lengthe of that ſpace, but fell into the water before it came to them. He caſte againe in like ſorte, and was deceiued: ſo did al the Archers, like ſuch as contended to ſhote at ſommr marke, & laboured to ſhote beyonde the drowned grounde. Laſte of al they helde vp theire handes to their enimies that ſtode on their Fortreſſes, who had good game at their miſeries, and declared by ſignes as well as they coulde, what thoſe throwes meante: ſommetime they helde vp theire handes before them, like ſuch as craued mercy: ſommetime would they holde them behinde their backes, in token that they were ready to receiue Bandes, and becomme theire bondmen. Hidaſpes perceiued that they deſired healthe, and was ready to graunte it them. For the enimie that yeldeth, dothe make, and in a manner force a Noble man to be gentle. But becauſe he had no ready waie thereto preſently, he determined to trie them better. There were certaine Boates whiche he ſuffered to comme out of Nylus into his Ditche, & there he withholde them. When he had choſen tenne of the neweſt of them, and furniſhed them with Archers, and other armed Souldiers, & tolde them what they ſhould ſaie, he ſent them to the Perſians. They rowed ouer in good order, that if theire enimies would do any thinge that they loked not for, they might be ready to fighte. Truely this was a ſtraunge fighte, that a Ship ſhoulde ſayle from wall to wall, and a Marriner ſhoulde practiſe his ſkill in the middeſt of the drye lande, & a Boate be rowed where the Plowe was wont to worke. And although the toile of warre euer deuiſeth newe thinges, yet then inuented it the ſtraungeſt thing, when it made thoſe that were in Shippes fighte with the

In warre be newe diuiſes alwaies.

that

that stode vpon the walles, and ioined two Armes by Sea, and Lande togeather. Those that were vpon the walles séinge the Boates ful of armed men driue neare to that parte where the wall was fallen downe, beinge men amazed, and ful of feare for their présent daungers, suspected them who came for theire saftie (because in extremitie, all that happeneth is feared, and suspected) and so caste stoanes, and shotte toward the Shippes. In such sorte deale men that are in a desperate case, accoumpting euery small protractinge of their life, a vauntage. Mary in their castinge they so directed theire handes that they woulde not hurte them, but forbidde them the Lande. The Aethiopians also shot, but more certainely, and as men that vnderstode not the Persians minde, and killed them by two or thrée at ones, so that somme of them suddainely wounded, fel ouer the walles headlonge into the water. And the skirmishe had ben worse while the one spared, and did but defende them from land, and the Aethiopians foughte very angerly, if a certaine Olde Gentleman of Siene had not comme and spoken thus to them on the walles: O madde men, and too much amazed with youre miseries, do wée nowe kéepe them of, whom wée humbly praied to helpe vs before, séinge that they come to vs contrary to all hope? who if they come friendely, and bringe vs Peace, they shalbe our sauiours: but if thei meane to deale like enimies, they may with litle labour be slaine when they be landed: but what shall we be the better when wée haue slaine these, séinge that so blacke a clowde hangeth ouer our heades bothe by Water, and Lande? why do wée not rather let them comme in, that we may vnderstand what they haue to say? Euery man thought that he saide wel. The Deputy also commended his deuise. Wherefore euery man wente vp and downe, and laide his Weapons aparte. When that space betwéene the Towers was without Defendantes, and the people gaue them a token with a Banner that thei were

In extremitie euery thinge is fearefull.

A wise Oration of a Gentilman of Siene.

contente that they ſhoulde lande, the Aethiopians came neare, and as it were preached out of their ſhippes to the beſieged cõpany thus: Ye Perſians, and men of Siene that be here, Hidaſpes, kinge of the Eaſte, and Weaſt Aethiopians, and at this time yours alſo, knoweth bothe howe to ouercome his enimies, & is ready of nature to graunte mercy to thẽ that hũbly aſke it, iudging that to be ẏ vertue of his Souldiers manhode, but this his owne praiſe and honoure procædinge from courteſie. And althoughe he haue your liues in his hande, either to graunte it you, or take it awaye: yet becauſe you humble your ſelues to him, he willeth you not to be in feare, and he wil not him ſelfe, but geueth you leaue to appointe what conditions you wil to be deliuered from this peril: for he is not minded to deale Tyrantlike with you accoꝛding to his owne will, but gouerneth mannes eſtate with mercie without enuie. The people of Siene made anſweare, that they cõmitted them ſelues, their childꝛen, and wiues to him, to doo with them as he ſhoulde thinke good, and that they would render vp the Cittie alſo if they might liue, which nowe was in a deſperate caſe, and vtterly loſte, except the Goddes, and Hidaſpes doo preuente the Ruinous decaie. As foꝛ Oroondates, he anſweared that he would departe from all that foꝛ whiche the warre beganne, and that he would let him haue the Cittie Philæ, and the Smaradge Mines, but he made requeſte that he woulde not deale hardely with him, noꝛ cauſe him to yeld him ſelf, & his Army. But if Hidaſpes woulde kéepe all the pointes of courteſie, he ſhoulde geue him leaue to departe quietly with his Souldiers to Eliphantina, whiche ſhoulde doo him no damage, noꝛ liſte vp any weapon againſte him, els he had as liefe die nowe as to liue any longer, and be condemned by his kinge foꝛ betrayinge his Army: and perhappes that alſo woulde be woꝛſe, foꝛ that nowe he ſhoulde haue but a ſimple and vſual death, then he ſhould haply haue newe toꝛmentes deuiſed foꝛ him. When he had

The Oration of Hidaſpes Souldiers beſieged in Siene, wherein Hidaſpes is commended for all the vertues requiſite or needefull for a Kinge.

The folie of Oroondates.

had saide thus, they desired them to take into their company two Persians, under pretence that they shoulde goe to Eliphantina, and if they would yelde that were in the Towne, he woulde doe the like without further delaie. With this answeare the Legates departed, and toke the two Persians with them, & recoumpted to Hidaspes howe they had saide. Who after he had smiled a litle, & much blamed Oroondates for his great foolishnesse, that he beinge a man not in his owne power, but in an other mans either to liue or die, would argue of any conditions, said: It were very fondly donne, to destroye suche a number for one mannes madnesse, and so he let those departe to Eliphantina that Oroondates sente, as thoughe he cared not if they made what prouision they could to withstand him. But of his owne men he appointed some to make a Damme at the entrance of Nylus, into his Ditche, and other some to turne the water an other waie, that so the water (if there came no more in) might be the sooner auoided out of the space betweene Siene, and them, and the harder to trauell in. They beganne the worke a litle as they were commaunded, and woulde haue proceeded the nexte daie, but then they could doe no more because of the nighte that came vpon them. Moreouer they that were in the Cittie soughte al meanes they coulde to saue themselues, and were all comforted with this health that was promised them vnlooked for. And those that made the Mine vnder neathe the grounde, drewe somewhat neare to the enimies Ditche: whiche thinge they gheassed, because they toke the measure of the space with a Line: other set proppes to staie vp the walles, which thinge they might easily doe, because of the Stoanes when the wall fell inwarde. Yet when they had donne all that they coulde, and thought them selues in safetie, they were not a litle troubled, but about midnight a great parte of that the Aethiopians beganne to digge before night (whether it were because the grounde was lose, and not thicke ynough

ough where the Damme was made, and ſo the foundatiō was throughly wetted: or els by reaſon that the workemen lefte ſome empty place in the grounde, and therefore it decaied, or whither the water came into that place, where was not grytte yenough layed, when the workemen were gone, and ſo the Damme was broken, by reaſon that water did increaſe and ſwell, or whether a man may iudge it the prouidence of God, brake & made ſuche a noyſe, which ſo abaſhed them, that they knew not what was hapned, but bothe ỹ Aethiopians, & Sienians thought that the moſte parte of the Walles was fallen downe. They whiche were in the Tentes, kepte thē ſelues cloſe, becauſe they were wel, & thought thei ſhould know what it was in the Morning. But the Citezins wente rounde aboute vpon the walles, & ſeinge that all was wel there, they thought that their enimies had had ſome miſchappe, vntil ỹ morninge toke awaie al this doubt, & the breache was eſpied, & the water ſuddainely auoided. Thē did the Aethiopiās Damme vp the entrie of their ditche, & made ſludde gates of wodde, & layde many thouſand loades of earthe therein, whiche they ketched as well from the lande, as by water in their boates, and thus wente the water awaie at length, yet could neither of them come to the other: for the earth was couered with a thicke inued, and vnder that whiche ſæmed to be drie at the toppe, there was muche wetneſſe, whiche as well deceiued men as Horſes. So they paſſed their time two or thræ daies, and in token of peace the people of Siene ſette open their gates, and the Aethiopians laide a ſide theire Armoure. And ſo was there a truce, yet came they not togeather, neither was there kepte watche and warde, with either of them. But they that were in the Cittie gaue them ſelues to paſtime & pleaſure, for then it hapned that the hieſt feaſt that the Egyptians haue kel, which is kept holy aboute midſomer, at what time the Floudde encreaſde, and it is honoured more then al other for this cauſe, The

Nilos a feaſte that the Egyptians keepe in the honour of Nylus.

Egyptians

Egyptians faine Nylus to be a God, and the greatest of al Gods, equal to Ieaue, because he watereth their Countrie without Clowdes, or Raine that commeth out of the Ayre, and thus dothe he euery yeere without faile, as wel as if it shoulde raine. And this is the common sortes opinion. But the cause why they gaue him so Diuine honoure is, because they thinke that the mixture of moyste, and drie is the especial cause of the beginninge, and continuaunce of mannes life (as for the other Elementes, they depende vpon these, and are where so euer these be) and they deeme that moisture proceedeth from Nylus, and driues from the Earthe: but this euery man knoweth also. Mary their Diuines saie, that the Earthe is Isis, and Nylus, Osiris, geuinge to either a newe name. Therefore the Goddesse is very desirous of his companie, and reioiseth when he is with her, but soweth when he is absent, as if some vnhappy blaste by lightninge had touched her. This tale haue the skilful men in Natures secretes diuised, because as I thinke, they woulde not make prophane personnes priuie of the secresies conteined therein: but they instructe those that are desirous to knowe these priuities in their vestery by Candell lighte. And lette this suffise to be spoken at this time, by the leaue of the Gods, as for the greate secretes they shall not be reueled for reuerence sake. Nowe let vs procede with that whiche was donne aboute Siene orderly. When the feast of Nylus was come, the inhabitantes fel to killing of Beastes, and to do Sacrifice, and for al that their bodies were busied with theire presente perilles, yet theire mindes, as muche as they might were godly disposed. Oroondates waytinge his time, when the Sienians were faste a slæpe after theire feastinge, conueyed his Army priuily out, for he had secretely geuen the Persians warninge before, at what howre and whiche gate he woulde goe forthe. Euery decurion was charged to leaue all their Horses and other Cattell behinde, that they might not trouble

Why Nilus is in suche honour with the Egiptians.

them in their way, nor make a noyſe whereby that they did, ſhould be diſcouered, but euery man to take his Armoure, and a Worde, or Plancke vnder his arme. When they were comme togeather, as he had commaunded, he caſte the wordes that euery man carried ouerthwart the Oſe, and laide them in ſuche ſorte that one touched another, and ſo conducted ouer his Army with little paine and great ſpéede, as if there had benne a bridge, for that they who came after, deliuered theire wordes to them that wente before. When he came to lande, he went priuily by the Aethiopians, who ſuſpected nothinge leſſe, nor kepte watche any longer, but ſleapte ſoundly, as faſt as his breathe woulde geue him leaue, & wente to Eliphantina, and was lette in by & by, for that the two Perſians whiche were ſente from Siene (as was appointed) wayted for his comminge euery nighte, and when they hearde theire watche worde, they ſette open the gates. When it was daye the people of Siene firſte knew of this eſcape, ſuſpectinge the ſame for that euery man miſſed the Perſian that was Lodged in his houſe, and coulde not heare of them, and by the bridge whiche they ſawe before the Towne. Then was the Cittie in great feare againe, and loked for grieuous puniſhment, for this ſeconde iniury, becauſe they had ſhewed themſelues ſo vnfaithfull, to let the Perſians eſcape, after they had founde ſuche clemency at the Aethiopians handes. Wherefore they determined euery man to goe out of the Cittie, and yéelde themſelues to the Aethiopians, and by Othe to confirme their ignorance, if happely they may moue them to pitie. When all of euery age were come togeather, and had taken bowes in their handes, to declare their lowlineſſe and humilitie, and with Tapers burninge carried all their Goddes, and holy Images in token of peace, were come ouer that bridge to the Aethiopians, they fell vpon their knées and ſate a farre of, gaue all at once a ſorrowfull & lamentable crie, crauinge

Oroondates ſubtile eſcape from Siene to Eliphantina.

in humble sorte the forgeuenesse of their offence: and to obteine it the rather, they laied their Infantes before them, sufferinge them to goe whither they woulde, so asswaginge the wrathe of the Aethiopians with their age, whiche was without suspition and blame. Those childzen for feare ranne from theire Parentes and Nources with a wonderful crie: somme crepte in the waie whiche wente towarde the Aethiopians Hoste: other laie, and cried whiche coulde not speake perfitely, and would haue made any man to take compassion vpon them, because Fortune euen in them printed out an humble estate. When Hidaspes sawe this, he thoughte that they craued mercye in more earnest sorte then they did before, and therefore sente one to knowe what they woulde haue, and howe it happened that they ranne out alone, and not the Persians with them? They tolde him all, the Persians Flighte, their Innocency, the Vile Feaste of the Coūtrie, and howe that they priuily slipte awaie while they were busie in the seruice of their God, and when thei had banqueted, and were fallen aslæpe. Whereas perhappes if they had sente them without Armour they shoulde not haue ben hable to haue staied them beinge armed. When Hidaspes hearde this, he suspected (as the trothe was in dede) that Oroondates would dow somme what to entrap, and hurte him. Wherfore he sent onely for the Priestes, & when he had worshipped the Goddes of greatest price, he asked them if they coulde informe him of any thinge that they meante to dow, and whither they were gonne, and where in was their greatest truste. They answeared that they knewe nothinge certainely: marry they dēmed that he was gonne to Eliphantina, where the chiefe strengthe of his Armye laie, and that Oroondates beste truste was in his Barde Horses. When they had saide thus, thei desired him to goe into ỳ Towne as his owne, and to take from them all his displeasure. But Hidaspes would not enter into it at that time, yet he sente thither

A pitifull sighte.

two

twoo Troupes of Armed men, to sée whether there were any guile as he suspected, if not that they shoulde be a Garrison to defende the Cittie, this donne he sent away the people of Siene with gentle promises, and went him selfe forwarde with his Army, either to receiue the Persians if they set vpon him, or if they would not, to charge them. He had scante sette his menne in araye, but his Spialles gaue him warninge, that the Persians were cominge in Battayle raye with Banners displaied. Oroondates mustred a great Army at Eliphantina, but when he sawe that the Aethiopians were so nére, and he looked not for them so sone, he was forced to take Siene with a fewe Souldiers, where he enclosed on euery side, for all that he sued for saftie, and obteined it accordinge to Hidaspes promise, yet was he the falsest man aliue, who caused twoo Persians to goe ouer with the Aethiopians, vnder coloure that they shoulde enquire, and know howe they of Eliphantina would make peace with Hidaspes, but in déede to vnderstand whether they made them selues ready to Battaile, if he by any meanes could escape, whiche fraudulente, and guilefull deuise he put then in practise. And when he founde them well prouided, he leadde them forthe straighte, and protracted no time til he came to his enimies, puttinge all his hope in celeritie, if he might take his enimies vnprouided. By this time either Armye had fighte of other, and he toke the fielde firste with al the Persian brauery, so that it glistered with theire siluer and gilte Armoure, as if all the place had benne on fire. For then the Sunne arose, and shining vpon the Persians, gaue such a wonderful brightnesse from their complet Harneys, that it rebounded vpon those that were a greate waie of. In the right winge of his Army he placed the Medes, and Persians that dwelled not farre of, in the Forfrunte whereof wente those that were surely armed, & the Archers that were lightly Harnessed came behinde them, that they might shote the better,

The order of Oroondates his armie.

better, beinge defended by them. In his left winge were the Egyptians, and Aphricanes placed, and Slingers and Archers with them to, to them he charged ofte to breake out, and assaile the side of their enimies Battayle. Him selfe was in the middest of his maine Battaile, sittinge in a Chariote very brauely enclosed therewith rounde about, for his better safety, before whom were his barde Horsemen, vpon truste of whome he ventured to ioyne with his enimies. For this is a valiaunt crue, and is set before the other Army, as if it were a walle that might not be battred. They are armed thus: A picked fellowe of greate strength putteth vpon him an Helmet accordinge, whiche is as fitte for him, as if he should put on a Misarde in a Maske: this coureth all his head downe to his shoulders, sauinge that there be holes left for him to loke out at, in his right hande is a greate staffe, bigger then a Speare, with his lefte hande he ruleth his Horse, by his side hangeth a Sworde, and all his body is coue-red with a Jacke. And a Jacke is made thus: with pieces of Brasse, and Iron, as bigge as the palme of a mans hande, they make a coate as it were of scales, layinge the ende and sides of eche of these vpon other (so that the nei-thermost parte of one, goeth ouer the toppe of the other) and so they sowe them togeather, and this lieth vpon e-uery parte of the body without any adoe: it compasseth euery iointe, and neuer letteth a man either to straine out his limmes, or drawe them in, for it hath sleeues, and reacheth from the necke downe to the knees, sauing that necessitie forseeth that it be cut of betwirte the thighes, as one should sitte vpon his Horse: and suche is a Jacke, whiche beateth of all Dartes, and keepeth of all manner of blowes. Ouer there legges to their knees, they pull on a Boate whiche is tied to their Jacke. Like vnto this doe they arme theire Horses to: aboute his legges they tie Bootes, and couer his heade with Frontales of sleele, from his backe downe beneath his belly hangeth a clothe

Howe the Persian Horseman is armed.

Howe a Iacke is made.

with diuerſe wreathes of Iron, which dothe bothe Arme him, & by reaſon of the ſpace that is betwéne it hindreth not his courſe at all. Beinge thus appointed, and in a manner throwen into his Armoure, he ſitteth vpon his Horſe, mary he leapeth not vp him ſelfe, but other helpe him, he is ſo combred with the waight of his Armoure. And when the time of Battayle commeth, he geueth his Horſe the Raines, and ſpurreth him with his hæles, and ſo faſte as he can, he rideth vpon his enimies like a man made of Iron, or an Image faſhioned with hammers. His great ſtaffe at the fore end is tied to his Horſe necke with a corde, and the hinder ende is made faſte to the buttockes of the Horſe, ſo that in the conflicte it ſtirreth not backe, but helpeth the Horſemans hande, which doth but guide the ſame arighte, and by that meanes geueth the greater blowe, ſo that it rūneth through euery man that it hittes, and oftentimes it beareth through two menne at one blowe. With ſuche a Troupe of Horſemenne, & the Perſian Army thus appointed, the Deputie ſet forwarde toward his enimies, leauinge the ſtudde euer behinde him, forſeinge, becauſe he was farre inferiour to the Aethiopian in number, that the water ſhoulde be in ſtéde of a Wall to him, that he might not be compaſſed aboute with his enimies. Likewiſe Hidaſpes brought on his Army, and placed the Souldiers that came from Moroe, beinge very cunninge in fightinge hand to hand againſte the Perſians, and Medes in his enimies righte winge. He ſet moreouer againſt them, who were in his enimies lefte winge the Trogloditæ, whiche came from that Countrie where the Cinamon groweth, being light harniſhed Souldiers, and excellente ſwifte of foote, and cunninge Archers. But againſte the middell warde, whiche he heard was the ſtrongeſt, he ſet him ſelfe and his Elephantes, with Towres on their backes, and the Souldiers that came from the people called Blemmies, & Seres: whome he inſtructed what they ſhoulde do when they

How Hidaſpes ordered his Army.

Trogloditæ a people of Æthiopia.

Blemmies and Seres, are people of Æthiopia alſo.

they came to fight. When the token was geuen in the Persian Army with Trumpette, but in the Aethiopian with Drumme and Timbrell, Oroondates set forwarde as faste as he could, but Hidaspes at first went as softely as possible he might, by this meane prouidinge that the Elephantes shoulde not be farre from those that shoulde rescue and defende them, and that the Horsemen in the middell of his enimies Army, should be tired before they came to strokes, as sone as they were within daunger of shotte, and the Blemmies perceiued that the Horsemen were hasty to comme vpon them, did as Hidaspes commaunded, and leauing the Seres to see to the Elephantes, they ranne a greate waie before their fellowes towarde the Horsemen, that those who sawe them would haue thought they had benne madde, that beyng so fewe, durst incounter with so many, and so well Armed. Herewithal the Persians spurred their Horses faster then they did before, taking their boldenesse in manner for a vantage, and thought without more adoo at the firste dashe to dispatche them. When the Blemmies when they were almost come to hande strokes, and in a maner stocke vpon their Speares, suddainely all at once fell downe & crepte vnder the Horses, and knéelinge with one knée vpon the grounde layed their heades & shoulders vnder the Horses without any harme, sauinge that they were troden a little with their féete: But they did a wonderful straūge thinge, for contrary to all mens opinion, they wounded the Horses, and thrust them in the bellies, as they passe by them, wherwith a great sort fel downe by reason that their Horses for grieke would be ruled no lōger, & so cast them. Whom as thei laie on heapes, the Blemmies wounded vnder ẏ thighes, for ẏ Persian Horseman is not hable to sturre, if he wante his Horse. They whiche escaped with their Horses whole, fel into the Seres handes. They as sone as their enimies came neare stepte behinde the Elephantes, as behinde a greate Tower, and moste sure

A notable facte of the Blemmies.

Couerte. There was a greate slaughter, so that theire Horsemen were almoste all slaine. For their Horses beinge afraide of the greateneſſe, and straunge sighte of Elephantes shewed to them on the suddaine, some turned backe, other ranne aside, and caused the maine Battaile to breake theire Araye straighte. They who were vpon the Elephantes, because euery Towre had fiue men in it so that on euery side, two fought saue behinde, shot so continually, and so straighte as thoughe they had shot at somme marke out of their Towers, and as if they had benne in somme steady Castle, so that the thickeneſſe of their Arrowes was like a Clowde to the Persians: especially for that the Aethiopians makinge theire enimies eies theire marke, as thoughe they foughte not alike for life, but contended whether were the better Archers, did so hit theire marke, that those who were striken ranne here and there with the Arrowes, as if they had benne Pipes in their eies. If any of them came againſte theire willes out of the Araye because their Horses woulde not be ruled, they fel emong the Elephantes, where they died there being ouerthrowen of the Elephantes, and troden vnder their feete, or els killed of the Blemmies, and Seres who ranne out vpon them, as if they laie at receipte behinde the Elephantes, & wounded some with Arrowes, and other they killed when their Horses cast them to the grounde. To be shorte, who so euer escaped, did nothing worthy talke, nor hurte the Elephantes any whit, for that the Beaste is couered with Iron when he commeth to Battaile, & if he were not, he hathe of Nature so harde a scale ouer his body, that no Speare can enter therinto. Lastly, when all that remained aliue were put to flighte, the Deputie with shame ynough forsooke his Chariot, and got him on Horsebacke and fled, and the Egyptians, and Aphricanes who were in the lefte winge knewe nothing hereof, but foughte manfully, and toke more hurte a greate deale then they did: mary they bore it out valiantly.

The Elephant is almost inuulnerable.

antly. For the Souldiers of the Countrie out of whiche the Cinamon commeth, being set againste them, charged them soare, and draue them to suche shiftes, that they knewe not what to do, because when they set vpon them then woulde they flée, and runninge a greate waie before, would turne their Bowes behinde them, and shote as they fledde: but if they fledde, then woulde they pursue them neare, and either with Slinges, or litle Arrowes impoysoned with Dragons bloud anoye the greuously, for euery one of them hathe a rounde Wythe vpon his head, in which their Arrowes are set in order, they turne the feathers towarde their heades, and suffer the Arrow heades to hange out like the beames of the Sunne, then in skirmishe do they take out their Arrowes as readily as if they had a Quiuer, and leapinge and daunsinge in and out. Satyre like them selues, beinge vnarmed, shote at theire enimies, and haue no Iron heades vpon theire shaftes. For they take a bone out of the Dragons backe, whereof they make theire Arrowes an ell longe. This donne, as wel as they can, they sharpen the same, and make a naturall head thereof, so called perhaps ỹ boanes that comme out of Greece. The Egyptians mainteined the Battaile, and kepte their order a greate while, and receiued the shot vpon their shieldes, either for that they be of nature greate sufferers, and make their boaste (not so profitable, as arrogante) that they care not for deathe, or els fearing to be punished if they shrunke from their Standardes. But after they heardc that the Horsemen which was the chiefe strength, and greatest hope of their battaile, were put to flighte, and the Deputy gonne, and that the Meades, and Persians which were the best Souldiers had donne no notable feate, but a litle damage to the men of Meroe, againste whom they were placed, and receiued a great deale more, and that euery man els was fledde, they beganne to leaue fightinge, and turne theire backes to. Hidaspes séinge this notable Victory out of

Howe the Troglodítæ weare their Arrowes.

Whereof the Troglodítæ make their Arrowes.

The Egyptians care not for deathe.

Hidaspes doth gette the victory, and Oroondates flieth.

his Tower, as wel as if he had ben on the top of an high Hill, he sente Heraultes to them that folowed the chase, not to kil any moe, but take as many as they could alive: and aboue all other, Oroondates, whiche was donne. For the Aethiopians drawinge their maine battailes alonge, yet so that their Aray was very thicke, turned ẏ winges rounde aboute, and so enclosed the Persian Armye, and lefte no place for them to flée, but through the Riuer: into the which when many fell, and were in greate daunger emong the Chariottes, and other multitude of men, thẽ perceiued they that that policie whiche the Deputie vsed in the conducte of his Army, was very foliſhe, and to no pourpose, because at the firſte when he feared leaſt his enimies ſhoulde beſet him rounde aboute, and therefore so leadde his Army, that Nylus was euer at their backes, he marked not that he left no place for him ſelfe wherby he mighte flée. There was he him ſelfe taken, at ſuche time as Achemenes Cibeles Sonne (who by this time hearde what newes were at Memphis) wente aboute in that broyle to kill him ſelfe (for he repented that he tolde any thinge of Arſace nowe) ſéinge that all argumentes whereby he mighte proue the ſame, were taken awaye, and yet was deceiued, and had not geuen him a deadly wounde, but he him ſelfe ſtraight paied for it, being ſtroken through with an Arrow of an Aethipian, who knew the Deputie, and deſired to ſaue him as the charge was geuen, and was offended that any man in flight from his enimies, ſhould ſo ſhamefully ſet vpõ his owne felowes, and take that opportunitie which fortune profered, a time to be reuenged of his priuate aduerſary. When he was brought by him that had taken him priſoner, & Hidaſpes ſawe him ready to ſownde, and ſoare blodyed, whiche he cauſed to be ſtinted ſtraighte with ſuche thinges as were prouided therefore, becauſe he determined to ſaue him, if he mighte, he comforted him thus: I graunte you youre life with al my harte, for it is a greate praiſe to ſubdewe

Achemenes woulde kill Oroondates, but is ſlaine him ſelfe by an Æthiopian who taketh him pryſoner.

the

the enimie in the fielde, as longe as he withstandeth by manhode, but when he is ouercomme, with liberalitie. But what was the matter that you were so false? I was false to you, answeared he, but trewe to mine owne Prince. Then (q Hidaspes) what pounishmente thinke you that you haue deserued, seing that you are ouercome? Suche as my Prince oughte to take (q he) of any of your Captaines, that had kepte their allegeance to you. Truly (saide he) he woulde commende him, and sende him awaie highly rewarded, if he be a true Kinge, and not a Tyrante, and is desirous that other men by his example shoulde do the like. But Sir (saide Hidaspes) you saie that you be faithful, but will not confesse that you plaied the fole in aduenturinge to matche so many score thousandes. He answeared: I did not foolishly perhaps seinge I considered my Princes nature, who doth more pounish the cowardly Souldier, then rewarde the valiaunt man. I determined therfore to ioine with you, & do some wonderful thinge contrary to the opinion of men, as the like occasion of well doinge dothe oft happen in warre, or if I hapned to escape, that I might haue a good excuse, because I remitted nothinge that I ought to haue donne. When Hidaspes hearde him saye thus, he praysed him greatly, and sente him to Siene, and gaue the Chirurgians charge to loke very well to him. Him selfe also entred the Towne, with certaine picked men of his Armie, and all the menne of what sorte or age soeuer they were, of the Cittie mette him, and caste vpon him & his Armie, Garlandes and Flowers, suche as grewe aboute Nylus, and commended him greately for his notable Victory. As soone as he came into the Towne, ridinge vpon an Elephant in stede of a Charriot, he busied his minde aboute the seruice of the Goddes, and sacred thinges, and asked of the Originall of the feastes of Nylus, and if they could shewe him any straunge thinge worthy to be loked on. They shewed him a deepe well, whiche shewed the manner

The especiall prayse of a notable Captaine.

A prety cõmunication betwene Hidaspes and Oroõdates.

The nature of a cruell and tyrannous Kinge.

In warre oft is occasion profered of well doinge.

Good Kinges haue euer had their firste and greateste care to serue God well.

What sightes the people of Siene shewed Hidaspes.

ner of Nylus, like vnto that at Memphis made of hewed free stone, wherein were lines drawen an ell one from an other, into the whiche the water of Nilus brought vnder the earthe by a springe, and fallinge into these lines, declareth to the Inhabitauntes the Ebbes and Floddes of Nylus, by the number of the Figures, whiche bare or couered, do plainely tell the risinge and fallinge of the water thereof. They shewed him also the strykes of Dialles, whiche made no shadowe, because the Sunne aboute Midsomer at Siene, goinge directly ouer the pointe thereof geueth no shadowe, and by the like reason it shineth vpon the water whiche is in the bottome of theire welles. Hidaspes maruailed not at this as a thinge straunge to him, for he sawe the like at Meroe: but when they talked of theire feaste, and praysed Nylus wonderfully callinge him the fumme, and Author of al fruitefulnesse, the vpholder of the vpper Egypte, and Father and maker of ỳ inferiour, which bringeth euery yere a newe inued thether, whereof the Grecians call it Nylus, and telleth them the course of the yere, by flowing in Sommer, and ebbinge in Autume, and the Flowres whiche growe in it in the spring time, and the brode of the Crocodiles, and saide that Nilus was nothinge els but the yere. Whiche opinion also the name approued, for if you deuide the Letters contained therein into vnities, if thei be put togeather will make three hundred sirtie and fiue, and so many there be daies in the yere. To be shorte when they added thereunto ỳ properties of the flowers, and beastes that breede thereaboute. Hidaspes saide, This tale doth not only belonge to Egypte, but Aethiopia also. And seing that Aethiopia bringeth this Flood to you, whether it be a God as you thinke, or a mingle mangle of al other Floudes, you haue good cause to honour that whiche is the Mother of your God. We do so saide the Priestes, as wel for other causes, as that it hath geuen vs a preseruour and a God. When Hidaspes tolde them

Nylus runneth through Æthiopia, before it commeth into Egypte.

them that they ought to prayse reasonably, he entred into Siene, and solaced him selfe in the other parte of the daye in Banquetinge with the chiefe Lordes of Aethiopia, and the Priestes of Siene, he gaue leaue to his Army to dowse tw. There were great heardes of beastes, flockes of Sheepe, many Goates, and Swine, wherof the Sicnians gaue some to the Armie, and some they solde. The nert daie after Hidaspes sittinge in his Royall Throne, deuyded to his Army, the Cattel, Horses, and al the other booty, as well that whiche he had in the Towne, as that he wonne in the fielde, accordinge as euery man had deserued. When he was come to him that toke Oroondates, Hidaspes saide to him, aske what thou wilte for thy labour. He answeared: I neede aske nothinge ô kinge, but will be contente with that I haue, if you be pleased therewith, whiche I toke from Oroondates, and saued him according to your commaundement: and therewith shewed him the Deputies Dagger sette with pretious stoanes of great valewe, and wonderful much worthe, so that somme of those that stode by, cried out it was to muche for a pryuate man, and a Jewell more fitte for the kinge? Thereat Hidaspes smiled a litle, and saide: what can be more mete for a kinge, then that I shoulde be of suche courage of minde, that I am not moued with his courtousnesse but despise the same? beside the Lawe of Armes geueth the victor leaue to take what so euer he findeth aboute his prysoners body, wherefore we geue him leaue to keepe that, whiche he might haue concealed and we neuer the wiser. After him came they who toke Theagenes, and Cariclia, and saide: ô kinge our booty is not Golde, nor precious stoanes, whiche is litle worthe in Aethiopia, & are taken aboute by heapes in the kinges Palaice, but we bringe you a ponge Man, and a Mayde, Brother and Sister borne in Greece, whiche except your grace, are the faieft and fayrest Creatures in the world, wherefore we craue, that we may be partakers also of

pour large liberality and bounty: well remembred saide Hidaspes, for when you brought them to me, then I lyked vpon them sleightly: wherefore let some man bringe them hither streight, and the other prysoners also. They were brought out of hande, for that one ranne forthe to the impedimentes without the walles, and tolde the kéepers, that they shoulde bringe them to the Kinge forthwith. They asked one of their kéepers whole Father was a Greeke, whither they should be carried. He answered, that Kinge Hidaspes would sée them, and therewith as sone they hearde Hidaspes named, they cried out, the Goddes be our comforte, because till then they were afraide, leaste any other had Reigned. Then saide Theagenes softely to Cariclia, now my harte you shall tell the Kinge of our affayres, seinge Hidaspes reigneth, whom you haue told me oft was your Father. Cariclia answared, My déere, great businesse must be donne with great circumspectiõ. For it is necessary that the endes of those thinges must be donne with many circumstances, whose beginninges the Gods woulde haue very troublesome, & it is méete not to detect that in a moment, whiche hath benne longe a workinge, especially for that the heade and principall pointe, whereupon this businesse and inuention depẽdeth, I meane my Mother Persina is away, whom by the fauour of the Goddes wé beare is aliue also. But if he geue vs away to any man, shal he not cutte of all occasion, how wé shall come into Aethiopia, saide Theagenes? You néede not feare that, answeared Cariclia, for wé haue hearde diuerse times ere nowe of our kéepers, that wé are keapte to be Sacrificed to the Gods of Meroe, wherefore you néede not doubt that either wé shalbe geuen away, or killed before wé come there, seing wé be consecrated to the Goddes, whiche thinge godly men ne cannot vndo, but if wé through this our wonderful mirthe in hope to spéede wel, do without consideration tell our estate, seinge that they be not here, who

Great matters may not be sleightly handled, and here is a passinge wittie conference betweene Theagenes and Cariclia.

Good men will not breake a Vowe to God.

may know and beare witnesse thereof. It is to be feared leaste through our negligence, and that worthely, wée shal incense him that beareth vs, and make him angry, who will perhaps also make a mocke of it, that wée beinge prisoners, and appointed to serue, wil be so bolde to saie that wée are the Kinges children, and haue no probable, but fondly deuised Argumentes to proue the same. But the tokens, saide Theagenes, whiche I knowe you receiued and kepe about you, will make for vs, and declare that we vse no fraude nor falsehode. Tokens said Cariclia, are tokens to them that knowe them, and gaue me them, but to those that knowe them not, and cannot vnderstand the whole matter, they are but a vaine treasure, & perhaps would make them lay theste & robbery to our charge. And put the case that Hidaspes know some of them who shal perswade him that Persina gaue me them, as a Mother to her Daughter? The surest token, Theagenes, that cannot be denied, is a Motherly nature, by whiche it commeth to passe, that that whiche dothe ingender, is pitifully affected by some secrete of nature towarde that which is ingendred. Shal we then neglecte these thinges whiche maie make al the reste séeme true? As they thus talked of these thinges, they were almoste come into the Kinges presence, & Bagoas also was brought with them. As soone as the Kinge sawe them stande before him, he lifted him selfe vp a litle from his Throane, and when he had saide: The Goddes be merciful to me, he sate downe againe, and was in a studye. When the Noble men of Persia asked him what he ailed, he made answeare: I thoughte this laste nighte, that I had a Daughter, which suddainely was growen to suche a stature as this woman is of, and though I toke no regarde to my dreame before, yet now by the beawtie of this mayd whiche is like her, I remember it againe. Those who were about him, saide that it was a fantasie of the mind, whiche oftentimes woulde foreshewe thinges to come.

To whom tokens are tokens.

It is by nature decreed that euery Creature hathe a marueilous loue to that whiche is ingendred of it selfe: and this appeareth moste in mankinde.

Hidaspes dreame.

But for that time he made no accoumpte of it, but aſked them what they were, and of what Countrie borne. Caricha helde her peace, & Theagenes ſpake, that they were Brother, and Siſter borne in Greece. O Noble Greece (ſaide he) who doſte at other times bringe forth good, and honeſt Creatures, and at this time haſte prouided vs of good Offeringes to doo Sacrifice for our Victorye, But why had I not a Sonne alſo in my Dreame? (ſaide he ſmilingly to them that were by) for as muche as reaſon woulde that I ſhould haue ſeene this ponge mans figure firſte before the Maydes. After this he turned his talke to Cariclia, and ſpeakinge Greeke (whiche tongue is in price with the Gymnoſophiſtæ, & Princes of Aethiopia) ſaide: Thou Mayde, why doſte thou holde thy peace, and not anſwrare to my queſtion? Caricha anſwearred: At the Aultares of the Goddes (to whom wee vnderſtande that wee are kepte to be ſacrificed, you ſhal know me, and my Parentes. In what Countrie be they (ſaid Hidaſpes to her againe?) They be here (q ſhee) and ſhalbe preſente alſo when we ſhalbe offered. Thereat Hidaſpes ſmiled, and ſaid: Surely this Daughter borne to me is my ſleepe dreames, that her Parentes ſhalbe couered out of Greece into the middeſt of Meroe. Therefore let theſe be carried awaie, and kepte as well as they haue benne hitherto, to ſet forthe, and adourne our Sacrifice. But what is he that ſtandeth by them ſo like an Eunuche? One of the men that ſtode by, anſwared that he was an Eunuche in deede, whoſe name was Bagoas. Let him goe with theſe alſo, not as a Sacrifice him ſelfe, but to ſee to this other Mayde ordeined to be offered, that ſhee may be kept chaſt vntil the time comme that ſhee ſhal be offered. For Eunuches are very ialous, and therfore be appointed to take heede that other doo not that, which they them ſelues are not hable to doo. When he had ſaide thus, he loked vpon al the other Priſoners whiche came orderly, and tolde them, ſomme whereof, ſuche as ſeemed were borne to be

ſlaues,

slaues, he gaue awaye, but suche as were of good Parentage, he let go freely, saueinge that he commaunded ten younge men chosen out of all the reste, & as many maydes to be carried with Theagenes for that purpose, when he had answeared euery man that had nede of him. Last of all he spake to Oroondates, who was brought to him in a Chariot, sayinge: For as muche as I haue obteined that aboute which wee made this warre, I am not minded as many are. I abuse not fortune to desire to get more then other men haue, neither wil I make me a great Empire, because I haue gotten this Victory, but am content with those boundes, and markes whiche Nature made at the firste, whiche parte Aethiopia from Egypte by the sluces, wherein I obserue equitie, and returne, for as muche as I haue gotten that I came downe for. As for thee, if thou liue, be Deputy of as much as thou haste ben before, and tel the Kinge of Persia that thy Brother Hidaspes hathe with hande ouercome thee, but through the moderation of his minde hathe released to thee, al that was thine, and is desirous to kepe the amitie whiche is betwixt thee, and him (of whiche thinge he maketh greatest accoumpte of any thinge that is in the worlde emong men) and wilnot refuse to fighte againe, if thou shalte attempte any thing hereafter. As for these people of Siene I release to them the tributes that they were wont to paye for ten yeres, & charge, & commaunde you to do the same. After he had saide thus, as wel the Citizens, as the Souldiers that were by thanked him, and clapped their handes so lowd that the noyse might be hearde a greate way of. But Oroondates helde vp his handes, and layinge them acrosse, fell downe and worshipped him, whiche thinge the Persians are neuer wont to do to any straunge Kinge, & saide: Yee that be presente, me thinketh that I breake not the custome of my Country to my Kinge, if I adore him who hathe geuen me a Deputiship, neither do I any euil, if I do this to the tustest man in the worlde, who might haue

Hidaspes his equal minde and great clemencie to Oroondates, and he is also a perfitte paterne of all vertues whiche besemeth a Kinge.

saine me: he hathe graunted me life throughe his singulare courtesie, and although he might haue ceased all into his owne hande, yet hathe he geuen me my Deputyship againe. Wherefore I promise bothe the Aethiopians, & Persians if I liue, that I will kéepe longe peace, and continuall amitie, and performe to the Sienians that whiche I am commaunded. But if any thinge otherwise then well happen to me, the Goddes rewarde Hidaspes, and his House, and al his Posteritye for the goodnesse he hath shewed to me.

Here endeth the Ninth Booke.

The Tenth Booke.



Thus let this suffice to be spoken of that whiche was donne aboute Siene, which after it was come into so great a daunger, by the clemencie, & equitie of one man, sodenly receiued so good a turne. This donne, Hidaspes sente a greate parte of his Armye before, and wente him selfe into Aethiopia, and the people of Siene, & other Persians followed him a great way, and praised him much & made many supplications for his good, and prosperous healthe. First he toke his iourney on the bankes of Nylus, and suche other places as were neare vnto the same. After he came to Cataractæ, and had donne Sacrifice to Nylus, and the other Goddes of that Countrie, he turned aside, and wente throughe the middest of the Countrie. When he came to Philæ, he gaue his Army leaue to rest, and refreshed them selues two daies. There againe he sente

sente awaye a greate number of his meanest Souldiers, but tarried him selfe to fortifie the walles, & place therin a Garrison. This donne, he chose two Horsmen which should ride in poste before him, and in certaine Townes, and Villages chaunge their Horses, with Letters to Meroe to certifie thē of his Victory. To the wise men which are called Gymnosophistæ, and are of the Kinges Councell he wrote thus:

To the Diuine Councell Hidaspes sendeth grætinge.

I certifie you of the Victory whiche I had of the Persians, yet I make not any great accoūpt of the successe that I had in spēdinge so well, becausē I consider the chaunges, and vnstableneſſe of fortune, but salute, & commend by my Letters the Priesthode, whiche as at all times, so hathe it very wel at this time tolde me trothe. Therefore I praie you, and as I maye commaunde you, to come into the place appointed, that with youre presence you may make the Sacrifice more acceptable to all the people of Aethiopia. *Hidaspes Letters to the Cōsailours of Meroe.*

And to his wife Persina thus:

Understande that wē haue wonne the fielde, and that toucheth you moste neare, are in good healthe. Wherefore make somme sumptuous prouision to do Sacrifice of thankesgeuinge to the Goddes, and when you haue shewed the wise men our Letters, and exhorted them to be presente, make haste to be in the fielde before the Cittie, which is consecrated to our Gods, the Sunne, the Moone, and Bacchus. When Persina had readde this Letter, shē saide: Surely this was my dreame that I had this night, I thought that I was with childe, and broughte forthe a Daughter which was mariageable presently, & I gheasse that my sorowe in trauell betokened the Battaile, and my Daughter the Victory. Wherefore goe into the Cittie, and tell them of these joiful newes. The Postes did as shē commaunded them, and with Garlandes of the *Hidaspes Letter to his wife Persina.* *Persinas dreame*

beatbe

bearbe Lotos, that groweth by Nylus, vpon their heades, and braunches of Palme in their handes which they shaked, and shewed in the chiefe places of the Cittie, vpon greate Horses, made reporte of the Victory, and if they had saide nothinge els thereto, their gesture, and the habite of their bodies, would haue declared the same. Therfore all Meroe was suddainely full of ioy, and the people flocked togeather, and Sacrificed day and night in euery Family, Streate, and Tribe, and went oft to the Churches, and were not so gladde of the victory, as that Hidaspes was well, because that man had by equitie and courteous vsage of his Subiectes, so wonne the hartes of them, that they loued him as their Father. Persina after shee had prepared great droues of Oxen, & Horses, and many Sheepe, Quailes, and Gryphes, with all manner of other liuinge thinges, and sente them before into the sacred fielde, that of euery one kinde of them might be a iuste Hecatombe, & suche as were leste should serue for that publike feaste, shee went to the Gymnosophistæ, whiche dwell in the groue of Pan, and gaue them Hidaspes letters, and praied them to fulfill the Kinges requeste in that behalfe, & do her a pleasure, and be an Ornament by their presence to the Sacrifice. They willed her to staie a while, and went them selues into the Temple to praie, and aske Counsell at the Goddes, what was beste to do, and retourned by and by. And Sisimithres whiche was chiefe of the Kinges Councel, saide: wee wil come, Persina, for the Gods commaund vs so to do: Mary they forshewe that there shal be a sturre and busines in the Sacrifice, but it shal haue a very good and delectable ende, because that destiny shal without your trauaile bringe to light a member of your body, and parte of the Kingdome which was lost. All terrible thinges, saide Persina, shall haue the better successe, if you be by: And I wil sende you worde, when I heare that Hidaspes is almoste come: you nede not (qd Sisimitres) sende vs any

Hidaspes very wel beloued of his subiectes.

worde

worde when he will come, for to morrowe morninge wil he be here, and so shall you haue knowledge by his letters anon. And it happened so in déede: for as sone as Persina was departed, and almoste come home to the Kinges Palaice, a post gaue her Letters from the Kinge that tolde her that he would be there the next daie. Then by and by the Contentes of these Letters were notified in the Towne, and the menne onely were commaunded to méete them, but the women might not goe out of the Cittie, because that the Sacrifice should not be defiled by any meanes, in as muche as at that time they Sacrificed to the cleanliest Goddes, the Sunne, and Moone, & therefore might no women be present, but the Priestе of the Moone alone, whiche was Persina, for that the Kinge is the Sunnes Priestе, and the Quéene the Moones, by the custome of the Countrie. Cariclia also should be there, not as a loker on, but a Sacrifice to the Moone. Then was there greate adw in the Cittie, so that the menne woulde not tarry till daie, but laboured all the night, to goe ouer the flouddе Astabora, some by the Bridge, other that dwelled a farre of in Boates that were made of Réedes, whereof many growe there on the bankes sides: the boates be very swifte as wel for the mater that they be made of, as also for their burden, for they neuer carry aboue two or thrée persons, for the Réede is cut into two partes, and of either will they make a Boate. Meroe is the chiefe Cittie of Aethiopia, in manner of an Ilande thrée cornerd, about the which Nylus, Astabora, and Asasoba dw runne. At the heade is Nylus, and that is deuided into two partes: the other two flouddes runne on bothe sides one by an other, and méete at length, and fall bothe into Nylus, by reason of the greateneste thereof, whiche is suche that almoste it maketh the Ilande imitate the mayne lande (for it is thrée hundred threescore and fiuetene mile longe, and firescore and fiue broade). It ingendreth beastes of wonderfull greatneste of al kindes,

Nilus, Asasoba, and Astabora flouddes of Æthiopia biside Meroe.

Meroe.

The length and breadth of the Ilande wherein Meroe is.

but especially Elephantes, & as there growe trées without the trauaile of men, so dothe it bringe forthe muche other fruite. For beside that, there are Palme trées of greate height, whiche beare stoare of Palmes, there is Corne and Wheate of suche taleneſſe, that it will hide a man on Horſebacke alwaies, and sometimes though he sate vpon a Camele, and it bringeth forthe so muche that thei reape thrée hundred times so much as thei sowe, & the Rééde that growes there, is suche as wée spake of before: so that al that nighte was bestowed in passinge ouer the Riuers: whiche donne, they went to méete Hidaspes, and receiued him with greate shoutes and clamours, as if he had ben a God, and those went a great way before. Whē he was almost comme into the sacred fielde, the Gymnosophistes came, and gaue him their handes, and welcommed him with kisses. When these had donne, Persina met him in the Church Porche. When they had made an end of their praiers, and thankesgeuinge for his Victory, and safe returne, they made them ready to the publike Sacrifice, and he sate in a Tabernacle made ready before for that pourpose: that same was made of foure Rééds, newly cut downe, foure square, so that at euery corner stode a Rééde to staie it vp in stéede of a Piller, the toppe was made rounde, and couered with diuers bowes, the fairest whereof were braunches broken from the Palme trées. In an other Tabernacle harde by this vpon places aboue were set the Images of that Country Gods, and the Pictures of Noble men, especially of Memnon, Perseus, and Andromeda whom the Kinges of Aethiopia suppose to be the Authours of their stocke. In other seates beneath sate the Gymnosophiste, & had in a manner their Coddes ouer their heades: aboute these stode a crue of Souldiers round, which with their shieldes before them kept backe the multitude, and reserued a place in the middest for the Sacrificers without al tumulte or disease. As soone as Hidaspes had in fewe wordes declared to the people his Victory,

VVheate and other fruite of Æthiopia.

The Reedes of Æthiopia are great belike.

victory, & what he had donne els luckely for the Common Wealthe, he commaunded them who had to do with the Holy affayres to beginne theire Sacrifice. There were thre Aultars made, two which apperteined to the Sunne and Moone were set togeather: the thirde that was Bacchus, was erected a good wale of, to him they sacrificed all manner of liuing thinges, because that his power is wel knowen, as I suppose, and pleaseth all. Upon the other Aultars to the Sunne were offered ponge white Horses, and to the Moone, a Yoke of Oxen, by reason that they helpe them in theire Husbandrye, not farre from thence. While these thinges were in doinge, there was a suddaine vncertaine voice heard (as is like would be emong suche a multitude) whiche cried: Let the Sacrifice whiche our Countrie accustometh to do, be now made for al our saftes, then let the firste fruites that were gotten in the warre be offered. Hidaspes perceiued that they called for Humaine Sacrifices, whiche are wonte to be offered of those that are taken in straunge warres, and beckened with hande, and tolde them that he woulde by and by do what they required: and therewith he commaunded the prisoners appointed for ỹ pourpose to be brought forthe, emong whom came Theagenes, and Cariclia not bounde, but garded aboute with men: all the other were beaute, and good reason why, sauinge Theagenes, and Cariclia smiled, and wente with a cherefull countenaunce, and alwaye loked vpon Persina, so that she also was moued therewith, and soare sighinge saide: O Husbande, what a maide haue you appointed to be sacrificed? I know not whether euer I sawe so fayre a Creature? what a stoute stomake: what a bewtifull visage hath she? with howe couragious a harte beareth she this Fortune? how doth she moue my minde, by reason of her flowringe age? If the Daughter that I had by you, which was so euil lokte, had liued, she woulde haue ben almoste as olde as she. But Husbande, I would to God ye might deliuer her by

The manner of there sacrifice.

ſome meanes from this perill, ſurely I ſhould haue great comforte if ſhée ſerued at my Table & wayted vpon me. Perhappes alſo the vnhappy Creature is a Greeke for neuer was there ſuche a face in Egypt. Shée is a Greeke anſweared he in déede, borne of Father & Mother, whom ſhée hath promiſed to ſhewe at this time, but I am ſure ſhée ſhall neuer be able to dow that. But that ſhée ſhoulde be deliuered from this Sacrifice it is not poſſible, though I woulde, and yet am I moued ſomewhat to with the Mayde, and haue compaſſion vpon her: You knowe that the Lawe requireth a man to be offered to the Sunne, and a woman to the Moone, and becauſe ſhée was brought me firſte and ordeined for this purpoſe, the people would be content with no excuſe, onely one healpe there is, if ſhée be founde not to be a cleane Mayde, without medlinge with man, when ſhée ſhal goe to the fire, ſeing that the Lawe willeth that ſhée be as well cleane alſo, that is offered to the Moone, as he that is Sacrificed to the Sunne, as for Bacchus it made no greate matter. But take héede that if ſhée be founde to haue accompanied with men, it be no honeſty to take her into your houſe. Then ſaide Perſina, let her be founde to haue donne that, ſo ſhée may be ſaued: Captiuitie, Warre, and baniſhed life, ſo farre from her owne Coūtrie, excuſeth her though ſhée haue donne any ſuche thinge, whoſe beawty is ſufficient to make her to be forced. While ſhée ſpake thus, and wept, but would not haue them that were by to perceiue ſo muche, Hidaſpes commaunded fire to be brought, then were the ponge Children gathered togeather, and the Prieſtes (which onely may touche it without any harme) brought it out of the Churche, and ſet it in the middeſt, and badde al the priſoners treade vpon it. All thoſe that trode vpon it were burned in the ſoles of their féete, and were not hable to abide it any while, there were ſpittes of Golde laide to the fire, whiche was wrought to ſuche purpoſe, that it would burne euery vnchaſte perſon, and

Captiuitie, VVarre, &c. maketh many euill deedes to be pardonned.

The maner how the Æthiopians tried the Virginitie of the ponge men and Maydes appointed to be Sacrificed.

him

him that was forsworne, but suche as had liued otherwise, might treade vpon it and haue no harme. Wherefore they appointed these to Bacchus and other Goddes, sauinge two or three Maydes of Greece, whiche were founde to haue kepte theire Virginitie. After Theagenes also put his foote to the fire, and was founde a Maide, there was great wonderinge, bothe for that he beinge so tale and bewtifull, as also because he was so ponge and lusty, and had neuer to do with any woman, and so he was appointed to be offered to the Sunne. Then spake he softely to Cariclia, and saide: Is Sacrificinge the rewarde of such as liue cleanly in Aethiopia, and shal they be slaine, that kéepe their Virginitie? But Cariclia why do you not nowe manifest your selfe? What other time do you loke for hereafter? will you tarry till one come to cutte our throtes? vtter I praie you, and tell your estate, perhappes when you are knowen you shall saue me, if not, yet you with out doubt shalbe out of daunger, whiche thinge when I sée, I shalbe better content to die. When shée had answeared him, that her time was nowe at hande, and that the whole estate of her Fortune was sette vpon fire and seuen, shée tarried not, till they commaunded her, that had charge of that matter, but put vpon her the holy Garment, that shée brought from Delphi, whiche shée alwaye carried in a little Fardell aboute her, wrought with Golde, & other costly Iuelles, And when shée had cast her heare abroade, like one taken with Diuine fury, ranne and leapte into the fire, & stode there a greate while without harme, and her bewty then appeared a greate deale more, so that euery man loked vpō her, and by reason of her stole thought her more like a Goddesse, then a mortall woman. Thereat was euery man amazed, and muttered soare, but nothing they saide plainely, and wondred beside all other thinges that shée beinge more bewtiful then any mortall woman, and in her beste youth had not loste her virginitie: so that diuers

in the company were sorrowfull that shée was fitte to be offered, and would if they wiste howe, gladly haue deliuered her, for al that they were very superstitious. But Persina aboue al other was moste sorrowful, so that shée saide to Hidaspes, howe vnhappy is this wenche, whiche boasteth so muche of her virginitie at such vnreasonnable time, and muste die for all this praise, But Husbande, howe shal wée do with her? He answeared, you trouble me in vaine, and for naught take you pitie vpon her that cannot be saued, but hath benne kepte from the beginninge (as may be gheassed) for the excellency of her Nature to the Goddes alone. Then spake he to the Gymnosophistes, and saide: Right wise menne séeinge that all thinges are ready, why do you not begin to do this Sacrifice? God defende (saide Sisimithres in Greeke, that the people might not heare it) for wée haue defiled bothe our eies, and our eares too muche with this that is donne already. As for vs wée will goe aside into the Churche, for wée our selues misslike, and suppose that the Goddes do not allowe suche abominable Sacrifice, as is donne with menne and women, and I would to God that wée might also disalowe and forbid all the other Sacrifices, whiche are made with slaughter, for as muche as in our opinion that sufficeth which is donne with Prayers & other swéete sauours. But tarry you (for there is no doubt but the King muste néedes be there to appease the people) and do this vncleane Sacrifice, because of the Olde customes and Decrées of Aethiopia, that muste néedes be donne, yet so that you shal haue neede to purge your selfe afterwarde, and shall scante be hable to do it, I thinke that this Sacrifice shal not come to any good ende, for diuerse causes, but especially for that God hathe tolde me so, & because the fire standeth aboute these Straungers, and signifieth that there is somme God that defendeth them. When he had saide thus, he and the reste that sate by him arose, and went their waie. Then Cariclia leapt out

What Sacrifice the Goddes like beste.

out of the fire, and ranne to Sisimithres, and fell flatte at his knées (in spite of the Officers, whiche woulde haue staied her, because they thought that her humilitie was for nothing els, but to craue that shée might not die) and saide: Woulde wise menne stay a while, for I haue a cause to pleade with the Kinge and Quéene, and muste haue Judgemente thereon, and I heare that you onely geue sentence vpon suche Noble persons. Wherefore abide, and be you iudges of this plea of life and deathe, for you shall knowe, that it is neither possible, nor iuste to offer me to the Goddes. They hearde what shée saide gladly, and spake to the Kinge, sayinge: Heare you ô Kinge this appeale, and what this Straunger requireth? Hidaspes smiled a little, & saide, what iudgement maye this be? or what haue I to do with her? by what meanes should I come in her daunger? That which shée wil saie (q Sisimithres) shal declare. But (q Hidaspes) take héede, leaste this that you do, be no iudgement, but plaine wronge. If I that am Kinge, shal stande to pleade with a prisoner. Sisimithres answeared, equitie, and iustice haue no respecte of honour, and estate, but he, spéedeth beste, that bringeth beste reasons. Hidaspes saide: The Lawe geueth you leaue to determine the controuersies betweene the Kinge and his Subiectes, not with Aliens and straungers. Sisimithres answeared: wise, and discrete menne do not measure iuste thinges by countenaunces, and outwarde appearannce, but rather with equitie. Wel (q Hidaspes) let her speake, séeinge it is Sisimithres pleasure, but it is manifest ỳshée wil speake nothing to pourpose, but some sollishe deuised thing, as such as are in extreame peril are commonly wont to do. Cariclia, though els shée were of a very bolde spirit, for hope of her deliuery out of these daungers, whiche shée trusted would come to passe, then was shée passinge merry when shée hearde Sisimithres name, for that was he that firste toke her, and gaue her to Caricles a tenne yéeres passe when

Sisimithres defineth Iustice excellently well with all the duties and pointes thereof.

when he was sente Embassadoure to Oroondates aboute the Smaradge Mines, and at that time he was one of the Gymnosophistæ, and chiefe of al the reste. Then knewe not Cariclia him by his face, because shée was seperated from him very yonge, and but seuen yéres olde, marry shée remembred his name, and was the gladder for that, because shée trusted that he would be her Aduocate, and healpe her to be knowen. Therefore shée helde her handes vp to Heauen, and saide alowde that all might heare: O Sunne, the fonnder of my Ancestours petygrée, and yée other Goddes, & Noble men, you shall beare me witnesse that I saie nothinge but truthe, and healpe me in this place, to which I wil bringe due proufe: and there beginne. Do you commaunde, ô Kinge, straungers, or this Countrie menne to be offered? Straungers (q he). Then is it time (saide shée) that you séeke other to be Sacrificed, for you shall finde me to be one of this Countrie borne, and youre Subiecte. He marueiled at this, and saide shée lied. Softe (q Cariclia) you wonder at small thinges, there be greater maters then this, for I am not only one of this Countrie borne, but of the Blood Roial. Hidaspes despised her wordes, & turned away as though they had ben to no pourpose. Then (q shée) Father, leaue of thus to despise, & refuse your owne Daughter. Therwith the Kinge not onely despised her, but wared very wroothe, accoumpting that iudgemente a greate scorne, & intollerable wronge, & saide: Sisimithres, & the reste, how longe shal shée abuse my ouer great pacience? Is not the mayde starke mad? who of singulare boldenesse with lies séeketh to auoide deathe, and saith shée is my Daughter, as if it were in a Comedy, and this but of a desperate minde, and fonde deuised matter? For my parte (as you knowe) I neuer had so good lucke, as to haue a Childe, onely ones it was tolde me that I had one, but I lost her by and by. Wherefore lette me carrye her awaye that shée delaye the Sacrifice no longer. No man

shal

shall carrye me awaye, Cariclia sayde, excepte the Iudges commaunde, and you youre selfe are iudged nowe and do not iudge, nor determine. Perhaps ô King the Lawe suffereth you to kill Straungers, but neither this Lawe, nor the Lawe of nature will, that you kill your owne Children, for the Goddes shal proue this daie that you are my Father, though you say naie. Euery controuersie in Lawe ô King standeth vpō two pointes especially, that is to saie, proofe by writinges, and confirmation by witnesses. I will bringe bothe to proue that I am your Daughter, for a witnesse I will bringe none of common sorte, but him selfe the Iudge, for the Iudges opinion maketh greatly on his side that pleadeth any matter: And I will laie before you a writinge whiche shal tell you bothe mine and your estate. As soone as shée had saide this, shée toke her Fascia, that shée carried aboute her, and vnfoulded it, and gaue it to Persina. As soone as shée sawe it, shée was straight so amased that she coulde saie neuer a worde, and loked a great while vpō that whiche was written therein, and the mayde togeather, so that for feare shée trembled, and sweate sore, and was gladde of that shée sawe, mary shée was muche troubled with the suddainnesse of the chaunce, which hapned in suche sorte as no man would beleue it. Beside this shée feared if it were opened, leaste Hidaspes would suspecte somewhat, and be to light of beliefe, or angry and perhappes pounishe her, in so much that Hidaspes seing her so amazed, saide: Woman what meaneth this? Dothe ought contained in this writinge, thus trouble thée? O King, my Lorde and Husbande (q shée) I haue nothinge to saie thereto, but take it and reade it your selfe, the same shal teache you well ynough: and as soone as shée had geuen it him, shée satte downe againe very sadde. When Hidaspes had it, & had called the Gymnosophistæ to reade it with him, he ranne ouer the same, and marueiled muche thereat him selfe, and perceiued well that

By writinges and witnesses is euery controuersie in Lawe determined.

Siſimithres was abaſhed, and that ſtre budzed thoughtes aroſe in his minde, ſo that he loked oft vpon the Faſcia, and oft vpon the Mayde: When he had readde all, e was throughly inſtructed aſwel of her expoſition, as the cauſe thereof, he ſaide: I knowe well that I had a Daughter, whiche for all that it was tolde me ſhe was deade, and Perſina ſaide ſo her ſelfe alſo to me, yet now I know that ſhe was ſente abroade to ſeke her Fortune. But who was he that toke her vp, ſaued her, and nouriſhed her thus, or who was he that carried her into Egypte? Was he taken with her? to be ſhorte, howe may I knowe that this is ſhe, and whether that which was caſte for the be not deade, and ſome man when he happned to finde this, would abuſe his good lucke, and geue them to this Maide, and make her playe this parte, and ſo ſtorne the greate deſire that we haue, to haue a Childe, by ſubornynge ſome chaungelinge, and coulorynge the truthe with this Faſcia. To this Siſimithres anſweared, I can reſolue you of your firſte doubte: for I am he that toke her vp, and kepte her ſecretely, and carried her into Egypt, when you ſente me Embaſſadour thither. You knowe well ynough that we maie not lie. And I knowe this Faſcia, whiche is written with the letters of the Kinges of Aethiopia: Wherefore we nede not doubte, that it was deuiſed any where els, and you haue good cauſe to know it, becauſe it is written with Perſinas hande. But there were other tokens alſo that I gaue to him, who receiued her of me, whiche was a Greeke, and by ſeeminge a good and honeſt man: I haue them alſo ſaide Cariclia, and ſhewed them the Iuelles, with which ſight Perſina was more aſtonied then ſhe was before. And when Hidaſpes aſked her what they were: and whether ſhe knewe any of them: Gaue him none other anſweare, but that ſhe knew them, mary it was better to make further triall of theſe thinges at home. Then was Hidaſpes troubled againe, and almoſt beſide him ſelfe: but Cariclia ſaide theſe

tokens

tokens my Mother gaue me, but this Ringe is yours, & then shée shewed him the Pantarbe. Hidaspes knewe it, for he gaue it to Persina, when he was betrothed to her, and saide: these tokens be very good and mine owne, but yet I know not that you haue them as my Daughter, & haue not come by them by any other meanes. For to omitte other thinges your colour is strange, and the like is not séene in Aethiopia. Shée was white to (saide Sisimithres) that I brought vp, and the terme of yéeres bothe well agrée with the age of this Mayde, for that the time of the exposition was seuentiene yéeres agone, and shée is seuentiene yéeres olde, moze her eies wil proue no lesse, and all the habite of her bodie is like her that I sawe at that time. Sisimithres (q Hidaspes) you haue saide very well, & rather haue defended this cause as an Aduocate, then satte vpon it in Judgement: but beware that while you goe aboute to take awaye parte of this doubte, you charge not my wife with a very harde matter. How is it possible by reason, that seinge wée be bothe Aethiopians shoulde begette a white Childe? Sisimithres then loked aside vpon him, and smilinge scornefully, saide: I cannot tell what ayleth you, that you presently be thus affected, that you obiecte this Patrocinie to me as a facte worthy blame, whiche I thinke I ought not to neglect. For wée call him the beste iudge whiche is a Patrone and defender of equitie: but why do I not rather defende you then the Mayde? seinge that I haue proued you to be a Father by the healpe of the Goddes. And should I now despise her, whom I haue kepte for you from her Cradell? But thinke as you will of vs, wée passe not a pointe. For wée liue not to please other menne, but séeke to contente our owne consciences, with onely honesty, and mere equitie. As touchinge your question of her colour, the Fascia answeareth you, that Persina conceiued suche a Figure by loking vpon Andromeda, when you had to do with her: if you desire to be fully satisfied herein, and be made to

vvho is the beste Iudge.

so ought all good menne to liue.

beleue without denial, the Picture is at hande, loke vpō Andromeda, who is as wel expressed in the Mayde, as in the Picture without any difference. This saide: the Officers brought the Image whiche was carried awaye before, and when they had set it by Cariclia, there was such a shoute amonge the people, by reason that those who were neare, tolde them that were a farre of, and coulde not heare what was donne, that for ioye they wiste not what to dw. So that Hidaspes also coulde not distrusse any longer, but stode a greate while, what for ioye and wonderinge, still and sturred not. Yet (q Sisimithres) wée wante one pointe, strippe vp your slæue Mayde, for there was a blacke spotte aboue your Elbowe: it is no shame to be stripped for triall of your parentes & kinred. Cariclia vncouered her lefte arme, & aboute it there was in a manner a mole, muche like to the strakes, that Elephantes haue. Persina coulde rule her selfe no longer, but suddainely wente out of her Throne, imbraced her and wepte, and for the exceedingnesse of her ioye, whiche shée could not conceale, shée made a certaine muttering, and shée wanted but little, to haue fallen with Cariclia. Hidaspes had pitie vpon the woman, when he sawe her lamente so, & him selfe was like affected in his minde tw, but he kept teares out of his eies, as if they had ben made of Iron or Horne, & so loked vpon that which was done. And although his minde was moued as well with a Fatherly affection, as with a manly courage, so that he was drawen bothe waies, yet he was at length ouercomed of nature, whiche ouercommeth al thinges, & did not onely suffer him selfe to be perswaded that he was a Father, but was also affected like a Father: so that when he sawe Persina fel with her Daughter, he toke her vp, imbraced Cariclia, and with teares, as with an offeringe, made a Fatherly League with her. Yet did he not forget what he had to dw, but stode still a while and loked vpon the people, whiche were affected like him, and throughe ioie,

Cariclia knowē to be Hidaspes his Daughter.

Nature ouercōmeth all things

and

and pitie wepte to ſée that ſtraunge hap, and woulde not heare the cries whiche commaunded ſilence. Wherefore he ſtretched out his hande, & bad them be ſtill. And when he had appeaſed them, he ſaide: Yée that be preſente, the Goddes contrary to all hope, haue declared that I am a Father, as you both heare & ſée, & that this is my Daughter it is proued by many argumentes: yet do I owe ſuch good will to you, and my Countrie, that without regarde either to the ſucceſſion of my Bloude, or ioye that I haue to be called a Father, whiche all by her are like to enſue, am ready to offer her to the Goddes for your behoofe: and although I ſée you wéepe, and are affected like men, and haue pity vpon the vntimely age of the Maide appointed to die, & to ſée me without al hope of ſucceſſion hereafter: yet muſt I néedes, though you ſay nay, perfourme the cuſtome of our Countrie, and rather haue regarde to the Soulelike vtilitie, then my priuate profite. Surely I knowe not, whether it be the Goddes will to geue her to me, and take her away againe at one time (as they did at the firſt when ſhée was borne, and now are like to do after ſhée is founde) but I leaue that to be ſcanned by youre diſcretion: for I cannot determine whether they woulde haue her ſacrificed, whom they haue banniſhed into the furtheſt parte of the world, and by a wonderful chaunce brought to me againe like a priſoner. Which thinge ſéeinge it falleth out thus, thoughe I haue not ſlaine her as an enimie, nor indamaged her ſince ſhée was priſoner, yet nowe I know that ſhée is my Daughter, I will make a Sacrifice of her, if you deſire it, without more adoo: neither will I yéelde to affection, whiche in an other Father perhaps deſerued pardon, not be abaſhed, nor deſire you to be good to me, and graunt me this fauour that ỹ Lawe of nature requireth, in ſparing her for my fantſie, becauſe wé may appeaſe the Goddes ſome other waye, but euen as you haue ben like affected as I, and as ſorrowfull for my miſhaps as your owne: ſo will I make more accompt

All this Oratiõ of Hidaſpes, declareth what is the duety of a good Kinge.

of your Weale Publike, thē mine owne priuate commoditie, without any respecte at all to this miserie, neither will I set by sorrowful Persinas teares, who hath now at this time seene her first childe, and is a Mother, & shal by and by be spoyled thereof. Wherefore if you will, leaue your wēpinge, and fruitelesse pitynge of me, and let vs goe to our Sacrifice. Now to thē my Daughter (for first & laste wil I cal thē by this pleasant name) whose bewty is pēreleſſe to no pourpose, and hast found thy Parentes in vaine, which haste in an ill time happened vpon thine owne Countrey, worse to thē then any straunge Lande, who haste ben safe in other Countries, but arte in daunger of deathe in thine owne, trouble not my minde with sorrowful wēping: but if euer thou diddest shew thy selfe to be of stoute courage, and Princely minde, now plucke vp thy harte, and folow thy Father, who cannot prouide a marriage for thē, not bringe thē to bedde in any costly Bowers, but make thē ready for Sacrifice, and beare before thē, not suche Tapers as are vsed at Bridalles, but appointed for Sacrifice, & is in wil to make an offeringe of thine vnspeakeable bewty: & you Gods beare with me, if affection hathe caused me to speake any thinge scante godly, or religiously, who haue both called her my daughter, and am readye to take her life awaye. When he had saide thus, he toke Cariclia by the hande, and made as thoughe he woulde haue carried her to the fire vpon the Aultars aboue, and desired them to let the wordes that he spake take such rote in their mindes, that they would suffer him to do as he saide. The whole multitude of the Aethiopians was moued with this that he saide, & would not suffer him to leade Cariclia one foote farther, but cried out suddainely alowde, saue the Mayde, saue the Blonde Royall, saue her whom the Goddes will haue saued, wē thanke you, you haue donne to vs so muche as the Lawe requireth, wē acknowledge you for our good Kinge, acknowledge your selfe to be a Father, the Gods forgeue

Tokens that the people loued their Kinge well.

vs

vs this offence, you shal more displease them if you withstand their wil: let no man be so bold as to kil her, whom they haue preserued: you that are ỳ Father of the people abroad, be Father in your owne house at home also. And fire hundred thinges like these spake they to him. Laste of al to declare that they would not let him in dede, they stepte before him, and woulde not suffer him to goe forewarde, but desired him to appease the Goddes with some other Sacrifice. Hidaspes was content with all his harte to yelde in this matter, and without muche adoo to beare this wished inforcemente, and gaue the people leaue to wishe him ioy of his good lucke that he had, whom he saw to be very ioiful, thinkinge that anon they woulde make an ende of their owne accorde. But he standing neare to Cariclia, saide: Deare Daughter, that thou arte my child, bothe by tokēs is proued, & wise Sisimithres beareth witnesse, but aboue al, the fauour of the Gods hath declared. But what felowe is this, that was taken with thee, and is nowe at the Aultare ready to be sacrificed, or howe dis you cal him your Brother when you were broughte into my presence at Siene first? For I thinke that he shal not be proued my Sonne to. For Persina had no more but you at one time. Cariclia blushed, & caste downe her eies, and saide: I tolde you an vntroth in that I saide he was my Brother, but necessity forced me to make that excuse. But what he is in dede, he can tell you better then I: for he is a man, & therefore wil not be afraide to speake more boldely then I that am a woman. Hidaspes not perceiuinge what shee meant, saide: My Daughter, pardon me, because I haue caused thee to blushe in askinge thee a question, whereto a mayde oughte not answeare. But sitte you in the Tabernacle with your Mother, who will be more gladde of you nowe, then when you were borne of her, and whereas she is ill at ease, comfort her with your presence, and tel her your affayres. I wil see to the Sacrifice, and seeke out somme other mayde, if there be any

The people will not lette Cariclia be sacrificed.

to

Cariclia by many circumstances declareth her Loue, but her Father vnderstandeth her not.

to be found, that in your stéede may be sacrificed with the yonge man. Cariclia almoste cried out, when shée heard that the yonge man shoulde be Sacrificed: yet (because it was best) with muche adoo shée concealed her madde affection, and touched the matke againe almoste, and saide: Sir, you shal not néede to séeke any other woman, séeing the people haue remitted through mé that parte of the Sacrifice. But if any require it, you shal not onely séeke an other woman, but an other man to: if you doo not, thē muste you Sacrifice none other but me with him. God forbid (saide he). But why saie you so? Shée answeared, because that the Goddes haue appointed that I muste bothe liue, and die with this man. Hidaspes not yet perceiuing the effect of the matter, saide: Daughter, I praise this your courtesie, in that you haue pity vpō this Greeke straunger, and your felowe, with whom in your iourney you haue fallen acquainted, and desire to saue him. But he cannot be deliuered from this offeringe. For neither pitie, nor Religion will admitte that the custome of our Country be al broken as concerning the makinge of sacrifice for victory: beside this the people wil not be content, which scant was moued by the goodnes of the Gods to pitie thée. Then saide Cariclia, ô Kinge, for perhaps I may not cal you Father, if the gentlenesse of the Goddes hathe saued my body, lette the same gentlenesse also saue my harte, who is my harte. These Goddes whiche haue by fatal destiny appointed this doo knowe very wel. But if this wil not be graunted, and that the slaughter of this straunger must néedes adourne this Offeringe. Graunt me one requeste, let me kill the Sacrifice, and I will get me a name of stoutenesse emong the Aethiopians, with a Sworde whiche shal be the greatest thinge, and déerest that euer you shall be hable to geue me. Hidaspes was troubled with this, & saide: I vnderstande not what this contrarietie in your minde meaneth: who euen nowe did goe aboute to defende, and saue the straunger, and nowe

woulde

would with your owne hande kil him, as if he were your mortall enimy: neither do I see what honestie or glory can be in this facte, for one of your age: but put case there were, yet maye you not by the Lawe, for this is onely lawfull for the Priestes of the Sunne, and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a Husbande. Seinge it is so your Virginitie will not lette you haue your request, whiche whereupon it should growe, I cannot tell. Truely saide Cariclia to Persina in her eare, that neede not to lette me, for if you wilbe content Mother, there is one that can supply that name wel yenough. Wee will be content saide Persina merily, and God willinge wee wil Marry thee to suche a one, as wee shal thinke worthy bothe for you and vs. Cariclia spake more plainely, you neede not chose him that is chosen already, and as shee was aboute to saie sommewhat more openly (for the present perill that shee sawe Theagenes in before her face emboldened her, and made her laie aside her Maydenly shamefastnesse). Hidaspes would heare her no longer, but saide ô yee Gods, howe seeme you to mingle euill thinges, and good together to vs, that you may lessen one waie or other this vnlooked for felicity of mine, in as much as you haue geuen me a Daughter, that I thought not vpon, but haue made her in manner madde: for shal wee not iudge her foolish, that speake so fonde thinges? Shee called him her Brother that was not so. When shee was asked what this straunger was, shee answeared, shee knew him not: then sought shee to saue him as her Friende, whom shee knew not: whiche when it was denied her, shee besought me that shee might kill him as her moste enimy. When this coulde not be graunted her, because it was lawfull for none to doo it, but suche a one as had a Husbande, shee saide that shee was Married, and named not to whome. How can shee haue a Husbande, whom the fire declared had neuer to doo with her? except this doo erre in her

alone, which is the surest rule that the Aethiopians haue, and neuer yet was proued contrary, and would geue her grace, when shée trode vpon it, to be vnburned though shée had losse her Maydenhead. At fewe wordes I neuer sawe any but shée, that made the same mã her friend, and enimy in one minute of an houer, and fained to haue a Brother, and Husbande, whiche neuer was so. Wherefore wife goe you into the Tabernacle, and sée if you can bringe her to her wittes againe, whiche is either made madde of the God that commeth to this Sacrifice, or els is beside her selfe with too muche ioye, for the good lucke that shée loked not for. And I will goe answeare the Embassadours which came from diuerse Countries, and receiue suche thinges, as they bringe to welcome me home after my Victory, vntil they haue founde out an other to be killed in her place, whom I haue appointed for that pourpose. As sone as he had saide thus, he satte in a hie Chaire, not farre from the Tabernacle, and commaunded the Legates to come, and let him sée what they brought, Harmonias the Herault asked him whether all shoulde comme togeather, or orderly euery Nation by it selfe. Lette euery one comme orderly (q he) that I may honour euery man as he deserues. Therefore (q the Herault) shal Meroebus your Brothers Sonne come first, who came euen nowe, but he tarrieth till the Souldiers that be aboute vs do make him roume. Thou dolte (q Hidaspes) why diddest not thou tell me of him presently: séeing thou knowest that he was no Legate, but a King, and my Brothers Sonne that deceased but late, whom I haue placed in his Throne, and by adoption haue made mine owne heyre too? All this I knewe ô King, saide Harmonias, but I thought it beste to tarry a time, for if a Herault, haue néede to do any thinge especially he ought to tarry and waite for opportunitie of time. Pardon me therefore I beseche you, if I durst not be so bolde as to breake of the pleasant talke, that you had with the Quéenes.

Meroebus a yonge King, to whom Caricla was after promised to wife.

Quéenes. Let him come therefore now saide the Kinge. He wente as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tale & proper ponge man, at that time comminge to mans estate, for he was seuentiene yéeres olde, and hier then all other that were there, and had a comely crewe of gwdly fellowes that wayted vpon him, and the Aethiopian Army with greate admiration and reuerence, made him ready waie. Neither did Hidaspes tarry in his seate, but arose to welcome him, and imbraced him with a Fatherly affection, and sette him beside him, and takinge him by the right hande, saide: My Sonne you come in gwd time, you shall beside celebration of this solemne Sacrifice, with me for my Victory, be Royally Married. For our Goddes and the Founders of our stocke, and the other Heauenly personages, haue prouided me of a Daughter belike whiche shal be your wife: The secresies whereof you shal know hereafter, at this time if you haue ought to dw with the people vnder youre dominion tell me. Meroebus when he hearde of a wife, what for loye and shame, coulde not hide him selfe so in his blacke colour, but that men might perceiue that he blushed, and after he had staied a while, he saide thus: Father the other Legates that come, wil geue you of the beste, and most pretious thinges that growe in there Countries: but I because you haue ben valiant in Battaile, & declared your excellente manhode in noble Exploytes, haue thought it gwd to geue you a like gift hereunto, and therfore I geue you a man so wel practised in bloudsheadde, and warre, that there can none be founde whiche dareth to haue to dw with him: in wrastlinge, and fighte with plummettes of Leade, and in all manner of other exercises so sturdy, that no man is hable to withstande his strengthe. Therwith he badde the man come forthe. He stepte out, and fell downe before Hidaspes, and was of suche stature, beinge a man of the olde makinge, that when he stouped to

Meroebus presenteth Hidaspes with a Champion.

kisse the kinges knée, he was no highe almoste as those that stode aboute him. This donne, he tarried not til he was commaunded, but put of his apparel, and stode naked, and made a chalenge againste al that woulde come, either with weapon, or with hande. After the kinge sawe that none woulde come forth, though he had made diuers proclamations, he said: You shal haue a gifte of vs like youre selfe. And then he commaunded to fetche an olde Elephante, which was very greate. When the beaste was broughte, he receiued it gladly, and the people suddainely fel in a greate laughter beinge wel pleased with the kinges ciuilitie: many after they had laughed, and iested ynough, it seemed they were ashamed of their facte.

The Seres geue Hidaspes two garmentes of very straunge worke.

After him came the Embassadoures that the Seres sente, and brought to him two garmentes, one Purple, and an other White, the yarne whereof was spunne of the Spiders that breede in their Countrey. After these giftes were receiued, and they had desired the kinge that suche of their Countrie men as were condemned in his prison might be deliuered, and had obteined their sute, the Embassadours of Arabia fœlix came and offered to him odoriferous leaues, bothe of Olines, & Cinamon, and other swéete sauours that growe in Arabia, worthe many talentes, so that euery place was ful of swéete odours. After these came they of Troglo̅ditis, and broughte Golde, and a couple of Gryphes with Bridles of Golde on their heades. Then came the Bleminges which carried bowes, and arrowes made of Dragons boanes, and saide: Wée bringe you, ô kinge, such giftes as are not in value equal to the other, yet was there good accoumpte made of them (as you can saie your selfe) at the flooode in Battaile againste the Persians. They are (q Hidaspes) more worth then other of greater price, for these are the cause why the other are brought vs: and then he badde them tel him what they requested. When they desired to haue theire tribute abated, he released them of all fourtiene yeares.

What the Embassadours of happy Arabia gaue.

What the Troglodítæ gaue, and the Blemmies.

This

This donne, when all were come that had any Message to do, and were as well, or better rewarded then theire giftes deserued. Laste there came the Legates of the Axiomitæ, who paied no tributes, but were his Confederates, and in League with him, wherefore they reioiced with him for his prosperous, and luckye viage, and brought him giftes to, and emonge other a beaste of wonderful and rare nature, as bigge as a Camel, whose colour was spotted, and vpon his skinne there was like scales, his latter parte was very lowe, and Lionlike, but his shoulders, forefæte, and breste, were far beyonde the proportion of his other members: his necke was slender, and though the reste of his body was greate, yet was his throate very small, his heade was in fascion like a Camels heade, but it was not paste twise so bigge, as the Lybian Ostriches heade, wherein he rowled his eies terribly, as if there had benne in them somme redde leade: His gate was neuer changed, but wente not like no beaste either of the earthe or water, but he moued his legges on either side bothe at ones, so that he moued his right legges, and lefte legges, not in order, nor one after an other, but all his halfe body, with either of them: He was so tame and gentell to be draite with all by vse, that he would be ruled of his kæper with a litle coarde, and rather followe his will, then the line he was tied in: as sone as the beaste was brought in sight, al the people were afraide, and suddainely called it of the fascion and principal partes of his body Cameloperdalis, and it made a greate araye in al the place aboute the whiche the men stode. For suche a chaunce befell, at the Aultare of the Moone stode two Bullockes, and at the Aultare of the Sunne, foure white Horses to be Sacrificed: when the Monstrous and straunge beaste came in sight, they were as sore troubled, and afraide as if they had sene a spirite, and one of the Bulles, whiche as might be thought sawe the beaste alone, & two Horses brake out of their handes

The Axiomitæ geue Hidaspes a straunge beaste whiche is here described. and of the fascion of his body, called Cameloperdalis.

that helde them, and ranne aboute as faste as they coulde, marye they coulde not breake out of the compasse of the Armie, because the Souldiers with their shieldes had made, as it were a wall rounde, but they ranne here and there, and ouerthrewe all that stode in their waie, were it vessel or any thinge els, so that there was a great shoute, as well of those to whome they came for feare, as also for ioye and pleasure that other had to see them ouerrunne their mates, and treade them vnder their feete. Wherefore Persina and Cariclia, coulde not be quiet in there Tabernacle, but commaunded to drawe the Curtaine aside, and loked vpon that, that befel. There Theagenes either moued with his owne manly courage, or els sturred forwarde with strengthe sente him of God, when he sawe his keepers that attended vpon him, dispersed here and there, with the tumulte starte vp suddainely (for before he kneeled at the Aultare, and loked euery minute to be slayne) and toke vp a cleefte sticke, whereof there laye a greate many vpon the Aultare, and leapte vpon one of the Horses that was broken lose, and holdinge him by the mane in steede of a bridell, and with his heeles, and the cleefte sticke makinge him to goe: followed the Bulle, at the firste euery man thought that Theagenes woulde haue benne gonne, and therefore incouraged one an other that they would not lette him goe out of compasse of the Souldiers. But by that he did after, they sawe he did it not for feare, nor to auoide the Sacrifisinge: for when he had ouertaken the Bull, in very shorte time, he toke him by the taple, and drawe him forwarde of pourpose, to werye him in making him runne faster, whiche way so euer he wente, he followed after him, and with greate skill so toke heede to his shorte turnes, that they hurte him not. After he had acquainted the Bull with this, he rode at his side, so neare that their skinnes touched, and theire breathes and sweatte were mingled togeather, & he made them keepe so equall

A Wonderfull actiue feate of Theagenes.

a course to, that those who were a farre of, deemed that they had benne made but one, & cõmended Theagenes to the Heauens, that had so straungely yoked a Horse and a Bull togeather. And vpon this looked al the people: but when Cariclia saw it, shee trembled & quaked, because shee knew not what he meant, and was as sore afraide of his hurte, if he shoulde by ill hap haue a fall, as if shee should haue ben slaine her selfe, so that Persina espied it, & saide: Daughter, what lackest thou? Thou seemest to be in euery daũger that this straũger is in. Truely I my selfe also am sommewhat moued with him, and I haue pity of his youthe, and I wishe that he might be saued from this daunger, and not be sacrificed, so that the seruice of the Goddes might not be altogether vnperfite, and neglected of vs. That is a ieste in deede (said Cariclia) to wishe that he might not die for that cause that he might not liue. But Mother, if you maye saue the man, you do me a pleasure. Persina not suspectinge the trothe, but that shee was a litle in loue with him, saide: Although he may not be saued, yet be not afraide to tell thy Mother what acquaintaunce thou haste with him, why thou shouldest be so careful for him, though in deede this be a youthfull motion, and scante conuenient for a mayde? A Motherly nature knoweth how to conceale her Daughters facte, and also one woman an others escape, because perhaps they are like affected. When Cariclia had very sorowfully wepte, shee saide: In this pointe aboue all other I am vnhappy, because when I speake to those that are very discrete, and quicke witted they vnderstande me not, and when I tel them my calamities, they thinke I touth them not: nowe am I forced to tel the plaine trothe, and hereafter to accuse my selfe openly. As shee had saide thus, and was aboute to tell her the matter truely, shee was stopped by a greate crie of the people againe. For Theagenes, after he had lette the Horse runne as faste as he coulde, so longe till his breaste was equall with the Bulles

The property of a Motherly nature.

Bulles heade, he let him goe at libertie, and fell vpon the Bulles heade betwéne his hornes, and caste his armes aboute his heade like a Garlande, and claſped his fingers on his forehead before, and let the reſte of his body hange downe by the righte ſhoulder of him, ſo that the Bull in goinge hurte him a litle. After Theagenes perceiued that he was weary with the greate burthen, and his muſcules were fainte with to muche trauell, and that he came before the place where Hidaſpes ſate, he turned him ſelfe before, and ſet his féete before the Bull, who bratte vpon his houfes ſtill, and ſo tripped him. He beinge let of his courſe, and ouercomme with the ſtreangthe of the ponge man, fell downe vpon his heade and ſhoulders, ſo that his hornes ſtucke ſo faſte in the grounde, that he coulde not moue his heade, and his féete ſtode vpwarde, with whiche he ſprauled in vaine a greate while, and by his féebleneſſe declared that he was ouercomme. Theagenes laye vpon him, and with his leafte hande helde him downe, but lifted his right hande vp to Heauen, and loked merily vpon Hidaſpes, and al that were there els, who laughed, and were much delighted with that ſight, and they hearde that the Bull with his lowinge declared the famouſneſſe of the Victory, as wel as if it had benne declared with a Trumpet. On the other ſide was a great ſhoute of the people, that ſaide plainely nothinge that one coulde vnderſtande to his praiſe, but with their wide throtes, and gapinge mouthes (as in like aſſemblies doth oft happen) thei ſéemed to ertol him to the Heauens with one conſente. Then by commaundemente of Hidaſpes the Officers ranne, and ſomme broughte Theagenes to him, other tied Ropes aboute the Bulles hornes, and toke vp the Horſe, & leadde them to the Aultars againe. And as Hidaſpes was aboute to ſaie ſomewhat to Theagenes, the people bothe delited with the ponge man, and ſingularly minded to him, euer ſince they ſawe him firſt, and alſo maruaillinge at his ſtrength, but rather for ſpite

they

they had at Meroebus Aethiopian Champion, cried with one voice, let this fellow be matched with Meroebus mã, let him that receiued the Elephant haue to dw with him ẏ ouercame the Bull. And because they were very instant Hidaspes was content: Wherefore the Aethiopian was brought forth straight, who loked cruelly rounde about him, and went on his tiptoes stretchinge him selfe, & shakinge his Armes very arrogantly. When he was come neare, Hidaspes saide to Theagenes in Greeke, straunger the people willeth that you shal haue to dw with this fellowe. I am pleased to dw as they wil haue me saide Theagenes: But in what sort must wée be matched? in wrastlinge ẏ Hidaspes. Why shall wée not rather fight with Swordes (ẏ he) that either I may dw some excellent fact, or els with death if I be slayne content Cariclia, who hitherto hath concealed our estate, or rather geuen me my laste farewell. What you meane (ẏ Hidaspes) to talke of Cariclia I know not, but you muste wrastle, & not fighte with weapon, because it is not lawfull to sée any bloude shedde before the Sacrifice be donne. Then Theagenes perceiued that Hidaspes doubted least he should be slaine, and saide: you dw well to kéepe me for the Goddes, and they shal haue respect to my businesse. And then he toke duste, and caste it vpon his armes and shoulders that were yet sweaty with the chasinge of the Bull, and shaked that of, that it stocke not faste to his body, and then stretched forthe his handes, and toke some fettinge, and bente his legges a litle, and stouped lowe, at a worde all partes of his body were ready, so that he stode, and with greate desire awayted for the aduantage at the close. The Aethiopian seing this laughed frekully, and triumphed scornefully vpon him: and ranne suddainely vpon him, and with his elbowe hit Theagenes in the necke, as sore as if he had striken him with a leauer, & then drewe backe, and laughed againe at his owne foolishe conceite.

Theagenes wrastleth with Meroebus his man, and ouercommeth him.

But Theagenes like a man alway frō his cradel brought vp in wrastlinge, and throughly instructed in Mercuries Arte, thought it good to geue place at firste, & take some triall of his aduersaries strength, and not to withstande so rude a violence, but with Arte to delude the same. Therefore he stouped lower, and made semblaunce as though he had benne very sorrowful, and layde his other side to receiue the nexte blowe. And when the Aethiopian came vpon him againe, he made as though he would haue fallen flatte vpon his face: But as sone as the Aethiopian beganne to despise him, and was incouraged well, and came vnaduisedly the thirde time, and lifted vp his arme againe to take holde of him, and puttinge his right arme vnder his leafte side, and by liftinge vp his hande, ouerthrewe him on a heape, and castinge him selfe vnder his arme pittes, gripped this gorbelly with muche adoo, and forced him with his heles to fall on his knées, and then leapte on his backe, and claspinge his féete about his priuie partes, made him streatche out his legges, wherewith he did staie vp him selfe, and pulled his armes ouer his heade behinde him, and layde his belly flatte vpon the earthe. For this facte the people gaue a greater shoute then they did before, and the Kinge him selfe coulde staie no longer, but starte from his seate, and sayde: ô hatefull necessitie, what a man are wée forced to kill by our Lawe? and when he had called him vnto him, he saide: Yonge man there lacketh nothinge, but that thou be Crowned before the Sacrifice: Surely this thy famous, and notable Victory, but vnprofitable, and not continuall to thée, deserueth a Crowne. But for as muche as I cannot deliuer thée from this presente perill though I woulde, yet will I doo all that I may for thée, without breache of the Lawes. And therwith he put a Crowne of Golde vpon Theagenes heade, and diuers men did sée him weepe. Theagenes saide, then

I

I require you to let me obteine this requeſt at your hand accordinge as you haue promiſed. If there be no waie to eſcape this murtheringe, commaunde me to be killed by the hande of her that is found your Daughter to day. Hidaſpes was bytten with this worde, and conſidered Cariclias requeſte, whiche was like this, yet he iudged it no greate matter to ſcanne it narrowly at that time, and ſaide: Straunger, I bad thée aſke that whiche might be graunted, and I promiſed to perfourme it: beſide, the Lawe preciſely willeth, that ſhée that killeth the Sacrifice ſhould haue a Huſbande. Shée hath a Huſbande two, ſaide Theagenes. This man is madde, ſaide Hidaſpes, and beſide him ſelfe, and one that hathe geuen ouer him ſelfe to deathe. The fire declareth that shée is a Mayde vnmarried, and neuer had to do with man, excepte you meane this Meroebus (I cannot tell howe you ſhoulde come by knowledge thereof) whiche is not yet her Huſbande, but I haue promiſed her to him. Neither is he like to be, ſaide Theagenes, if I knowe Cariclias minde, and if you will beleue me as a Sacrifice. God ſir, ſaide Meroebus, no Sacrifices that be aliue, but ſuche as be killed, and cut vp do with their intralles tell the Southſayers what ſhal enſue. Wherefore Father you ſaide wel that this ſtraunge marchante was madde, and ſpake nothinge to any pourpoſe. Therefore if you will, let one carry him to the Aultare, and when you haue diſpatched your other matter that you haue in hande, then may you goe aboute the Sacrifice. Then was Theagenes carried as commaundement was geuen. But Cariclia, who was comforted a litle becauſe of his victory, and hoped for better lucke. But when ſhée ſawe him leadde away, was then in ſorrow againe, and Perſina comforted her diuers waies, and tolde her that he might happen to be ſaued, if ſhée woulde tell her the reſte more plainely. Cariclia ſeinge the time would permit her to liue of no longer,

told the chiefe, and principal pointes to her. That whyle Hidaſpes aſked if there were any moe who had ought to ſaie. Hermonias anſweared, here are no moe but the people of Siene, which with other preſentes brought Letters from Oroondates, and they came but euen nowe. When Hidaſpes gaue them leaue to come to him, they deliuered the Letters, which he opended, and readde, the contentes whereof were:

To Hidaſpes the gentle, and foꝛtunate Kinge of the Aethiopians, Oroondates the greate Kinges Deputie ſendeth grætinge.

Oroondates letters to Hidaſpes.

Foꝛaſmuche as when you ouercame me in Battaile, but moꝛe in lofty courage of mind, you gaue me a whole Deputiſhip of youre owne courteſie, I ſhall thinke it no marueile if you perfourme a ſmal requiſte nowe. There was a certaine mayde who in carriage from Memphis happened to fal into youre handes by chaunce of warre, and it was tolde me, of ſuche as were with her, and eſcaped out of your daunger, that you commaunded her to be carried captiue into Aethiopia, this wenche I deſire you to ſende me, bothe foꝛ her owne ſake, but moſte foꝛ her Fathers, foꝛ whom I woulde ſée her ſake kepte, he hath trauailed farre foꝛ her, and in this trauell he was taken priſoner in this time of warre by my Souldiers, whiche laye in Garriſon in Eliphantina, whom I ſpied, when I toke the bewe of thoſe that eſcaped out of the Battayle, and he deſired that he might be ſente to your Clemency: You haue him ſuche a man emong the reſt of the Ambaſſadours, as may with his manners alone declare that he is a Gentleman, and woꝛthy onely with his behauiour to obtaine his deſire at your hande. Sende him backe againe to me ô Kinge, mery, who is not called onely, but hath bene ere now a Father to: when he had reade this, he aſked which of theſe is this ẏ ſeketh foꝛ his Daughter.

They

They shewed him a certaine Old man, to whom he said: I am a straunger I will do any thinge at Oroondates request, but I commaunded tenne onely to be brought hither, & for as muche as one of them is knowen not to be thine, looke vpon all the reste, if thou canst finde her take her with thée. The Old man fell downe and kissed his féete, & after he had loked vpon them al, as they were brought before him, and founde her not whom he sought he was very sadde, and saide none of these ô Kinge is shée. You know (q Hidaspes) there is no wante of good will in me, if you finde her not that you séeke for, blame Fortune. For I geue you leaue to loke that neither here is any other beside these, nor in the Tentes: when the Olde man had bente his browes and wepte, he lifte vp his face, and loked rounde about him, and suddainely ranne forth as though he had benne madde. And when he came to the Aultare he did winde his cloke rounde like a rope (for he had a cloke on then by chaunce) & cast it about Theagenes necke, and cried that all men might heare: I haue founde thée mine enimy, I haue gotten thée thou mischieuous & accursed fellowe: And although the Officers would haue staied him, and plucked him from him, he hanged so faste vpon him, that he obtained leaue to bring him before Hidaspes, and the Councell. And there he spake thus: This man, ô Kinge, is he who like a Théefe hath taken my Daughter from me, this is he who hath made my house desolate, & without any childe, he hath taken my harte euen from the Aultars of Apollo. And nowe he sitteth at the Aultars of the Goddes like a good and deuoute man. All that were there were moued with that whiche he did, Mary they vnderstode not his wordes, but they marualled at his worke. And when Hidaspes badde him tell plainely what he meante: The Old man (that was Caricles) concealed the truthe of Cariclia, fearinge least if shée were dead by the waye, that he shoulde haue muche adoo

Caricles cometh into Æthiopia to seeke Cariclia.

with her trewe Parentes. But he tolde that briefely that was little hurtefull in this ſorte: I had a Daughter, ô Kinge, if you had ſéene howe wiſe, and faire with all, ſhée had benne, you woulde haue thought that I had good cause to ſaie as I dw: Shée leade her life in Virginitie, & was one of Dianas Prieſtes, whiche is honoured at Delphi: That Payde this ſolly Theſſalian, hath ſtolen out of Apolloes Churche: as he came beinge Captaine of a holy Ambaſſage to Delphi my Native Cittie there to celebrate a certaine Feaſte. Wherefore it may well be déemed that he hathe offended alſo againſte you, for that he hathe diſpleaſed youre God Apollo (whiche is all one with the Sunne) and defiled his Temple. Furthermore a falſe Prieſte of Memphis was his companion in performance of this his ſhameful, and heinous facte. After I had benne in Theſſalia, and required to haue this felowe, and they were all contente to deliuer him to me as a common plague of their Countrie, where ſo euer he were founde. I wente to Memphis, whiche I déemed to be a place whither Calaſiris woulde goe, for diuers cauſes. When I came thither, I founde him deade, as well he had deſerued, and was tolde by his Sonne Thyamis, of all that belonged to my Daughter: how that ſhée was ſente to Siene to Oroondates, where not findinge Oroondates (for I came thither tw). At Eliphantina I was taken priſoner, and ſtaied: from whence I came at this preſente in humble ſorte to ſéeke my Daughter, and you ſhall dw me (vnhappy man) a good turne, and a déede wel beſéminge a Kinge, if you will accepte the Deputies requeſte made in my behalfe. And then he helde his peace, and wepte bitterly to confirme that he ſaide. Hidaſpes turned to Theagenes, and what ſaie you to this (q he?) Theagenes anſweared, all that he hathe laide againſte me in this accuſation, is true: I am the thiefe, the vntruſt man, and the Robber. As touching him, yet haue I done you

Caricles telleth Hidaſpes howe Cariclia came out of Greece.

you a good turne. Therefore saide Hidaspes, restoare that whiche is not your owne, that because ye are vowed to the Goddes ye maye be a cleane, and glorious Sacrifice, and not séeme to be pounished for your offence. Nay (q Theagenes) not he that did the wronge, but he that hathe the commodity of it, ought by iustice to make restitution. Bringe therefore you haue her, restoare her, for it is Cariclia, whom he also will confesse to be youre Daughter. No man coulde rule him selfe any longer, but they were disordred in euery place. Sisimithres, who had withholde him selfe a good while, for all that he knew the whole matter that was in handlinge, till it were boulted out, whiche by litle and litle came to lighte, then he came to them, and imbraced Caricles, and saide: Your Adoptiue Daughter, which I ones deliuered you, is wel founde, and knowen to be theire Daughter, whom you know your selfe well ynough. Cariclia also ranne out of the Tabernacle like a madde woman, without regard what became of her kinde and age, and fell at Caricles féete, and saide: O Father, no lesse déere to me, then those that begat me, take what reuenge you wil of me, without any regarde to the excuse, whiche somme man might alleage that it was the Goddes will, and theire doinge. Persina on the other side kissed Hidaspes, and saide: Husband, iudge that all this is so, and be sure that this ponge Greeke is youre Daughters Husbande. The people in an other place reioiced, and almoste daunced for ioie, and with one consente were all gladde of that whiche was donne: mary all they vnderstode not, but gathered the moste parte of Cariclia. Perhappes also they were sturred to vnderstande the trothe by inspiration of the Gods, whose will it was that this shoulde fall out wonderfully, as in a Comedy. Surely they made very contrarye thinges agrée, and ioined sorrowe and mirthe, teares and laughter togeather, and tourned fearefull, and terrible

vvho ought by Iustice to make restitution of a wronge.

thinges

thinges into a ioyfull Banquette in the ende, many that wepte beganne to laughe, and suche as were sorrowfull to reioice, when they founde that they soughte not for, and losse that they hoped to finde, and to be shorte the cruell slaughters whiche were loked for euery moment, were turned into holy Sacrifice. Then saide Hidaspes to Sisimithres: Right wise man what musse wee do? to refuse the Sacrifice of the Gods is a wicked acte, but to offer them whiche they haue prouided for vs is the duety of deuoute men: wee musse therefore bethinke vs what is beste to do. Whereto Sisimithres answeared not in Greeke, but in the Aethiopian tongue, that all might vnderstande him, thus: Through too muche pleasure, ô Kinge, the wisest menne are oftentimes blinded, you mighte haue perceiued at the firste that the Goddes liked not the Sacrifice whiche was ordeined, who haue nowe euery waie declared that happy Cariclia is your Daughter euen at the very Aulters, and haue brought him, that brought her vp, out of the middest of Greece, as it had benne of pourpose: They haue feared and troubled the Horses and Bullockes too, that stode before the Aultars, whereby they declared that the greater Sacrifices, whiche haue benne vsed emonge our Auncestors shoulde nowe cease, and be vsed no more. And beside, declared this ponge Greeke to be the Maydes Husbande, whiche may be the ende and conclusion of this Comedie. Lette vs therefore suffer these diuine Miracles to sinke in our mindes, and be healpers of theire will, and do more acceptable Sacrifices to them, and leaue murtheringe of menne, and women for euer hereafter. After Sisimithres had saide thus so lowde that all mighte heare him. Hidaspes who vnderstode also the tonge wherein he spake, toke vp Theagenes and Cariclia, and saide: Seeinge that these thinges benne thus appointed by the wil and pleasure of the Goddes, I thinke (howe seemeth it to you

Too muche ioye blindeth the wisest men oftentimes.

to you that be here also) that it is not good to strive against them: Wherefore before them who have ordained this, and you also whiche seme with your consente to followe their fates and destinies, I wishe that these two may increase and growe in wedlocke, and geue them leaue to reioyce either other, that they maye engender and haue Children. And if you shall thinke it good lette this decree be confirmed with Sacrifice, and lette vs fall to worshippinge of the Goddes. The Army consented thereto, and with clappinge their handes gaue a Signe that they were contented with the matche. Hidaspes then came to the Aulters, and ready to beginne Sacrifice, saide thus: O Sunne our Lorde, and Lady Moone, for as muche as Theagenes, and Cariclia are declared to be Man and Wife by your good willes, I am sure you will accepte of theire Offeringes, and suffer them to do Sacrifice to you. This saide, he toke of his owne Miter, and Persinas, which were the notes of their Priesthode, and sette one vpon Theagenes head, whiche was his owne, and the other vpon Cariclias that was Persinas. When this was donne, Caricles remembred him selfe of the Oracles answeare at Delphi, and sawe that fulfilled in deede, whiche was promised before of the Goddes. Whiche was, that after they fledde from Delphi, they shoulde come at lengthe to Countrie scortche,

Theagenes and Cariclia, are married by consente of Hydaspes, and are made Prieſtes, he the Sunnes, and ſhee the Moones.

with burninge *Phebus* beames:
VVhere they as recompences dewe,
that vertue rare doo gaine:
In time to come ere it be longe,
white Miters shall obtaine.

The Prophecy in the ende of the ſeconde Booke fulfilled.

Thus after they had on these white Miters, and were made Priestes by the voice, and opinion of Hidaspes, and had donne Sacrifice very well, they roade in Charriottes drawen with Horses, Hidaspes and Cariclia in one, Sisimithres and Caricles in an other, and Persina

with Caricha in the thirde, but theirs was drawen with fiwe white Oxen to Meroe with greate ioie, and melody of Instrumentes of Musike, to accomplishe the secretest assayres of Wedlocke in the Cittie for more solemnities sake.

Thus endeth the Aethiopian History of Theagenes and Caricha, the Authour whereof is Heliodorus of Emesos a Cittie in Phœnicia, Sonne of Theodosius, whiche fetcheth his Petigrée from the same.

The ende of the tenthe and laste Booke of Heliodorus Aethiopian History.